Brahmavihara Dhamma

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Brahmavihāra Dhamma

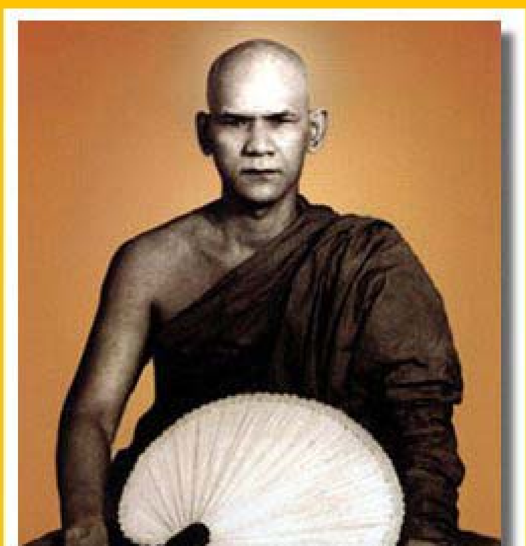
The
Venerable Mahāsi Sayādaw
of
Burma

Translated by U Min Swe
(Min Kyaw Thu)

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BRAHMAVIHĀRA DHAMMA

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TRANSLATED BY U MIN SWE (Min Kyaw Thu)

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Foreword

This "Brahmavihāra Dhamma" (Divine Abidings) expounded by the late Venerable Mahāsi Sayādaw, reveals the systematic method of developing *Mettā*, loving-kindness towards all beings and the way to lead a life of holiness. The style of presentation and the informative materials contained therein stand witness to the depth and wealth of spiritual and scriptural knowledge of the eminent author. The warmth and sympathetic understanding of the human nature with which the author is moved, reflects the noble qualities of a true disciple of the Buddha who was committed to the welfare of all living beings. And who had throughout his lifetime from the time of His Supreme Enlightenment, devoted his compassionate skill to the aid of others for their emancipation from woes, worries and sufferings.

A careful reading of this Dhamma or teachings, followed by an unfailing practice of meditation that has been clearly presented in this text will, I believe, amount to storing a fortune in the shape of happiness in the present lifetime as well as higher spiritual attainment.

Buddhism, as a world religion, has proven to be a guiding force to human civilisation and to all mankind who are

in misery. Life, in fact, is full of sufferings, and what is seemingly pleasurable is in reality miserable. It was only after the appearance of Buddhism, which inculcates moral discipline, and *mettā*, loving-kindness that the people will find a happier and peaceful world. The way to cultivate *mettā* and compassion (*karuṇā*) has been vividly shown in this Brahmavihāra Dhamma apart from other finer qualities, which a human being should possess and practise for the sake of one's own benefit and of other sentient beings. Full instructions are given in this text of Dhamma to develop the noble practices particularly the four Brahmavihāra, namely, *mettā*, *karuṇā*, *muditā* and *upekkhā* according to what has been taught by the Buddha in a subtle and profound way with Great Compassion flowing freely towards all living creatures. Buddha could see how all beings are suffering and bearing the burden of their *khandhas* for so long as they are drifting along in the tide of *saṃsarā*. The Dhamma has taught us to have also (*karuṇā*) compassion, for others in distress including animals from minute ones to enormous creatures. This has been elucidated by the Venerable Mahāsi Sayādaw to enable us to clear away the dust in our eyes to discern the truth.

This text of Dhamma is enriched with a number of anecdotes which go to illustrate with lucidity the value of developing loving-kindness, compassion and rejoicing in

others' prosperity and happiness, and also how to control anger, avoid envy, practise patience and self-reliance and other virtues. It has been emphasised that human life is vulnerable to pain and suffering. Life is a process of change from the simple to the complex, birth to death, from beginning to end. Nothing ever remains the same in a man, which is composed of *rūpa* and *nāma* which are arising and vanishing at every moment of seeing, hearing, smelling, tasting, contacting and imagining. The appearance and disappearance of vibrating manifestations are the becoming and cessation process of *rūpa-nāma*, which are transient by nature. This fact of "impermanence" brings in its wake discomfort; pain, illness and unhappiness as also what is erroneously considered as joy and pleasure, which are in fact, *sukha-vedanā*. Preaching has been made that a person who is not disciplined in morality will lack wisdom, and in consequence, even a trivial evil committed by him will lead him to the state of misery. Buddha has taught us to pave our own way for salvation, i.e., to practice nobly and diligently to get rid of all miseries. Buddha could only teach us the way to happiness. "Purity and impurity depend on oneself, no one can purify another", says the Buddha. This brings us to the law of *kamma*. We are the heirs of our own *kamma*, good and bad actions of what we have done in the past and what we are doing now. In the matter of developing *karuṇā* (compassion) towards a being who is suffering, and in extreme misery beyond succour,

one will have to nurse a feeling of equanimity — *upekkhā*. In essence, it is to view the fate of that being as "*kammassaka*" i.e., every living being has only *kamma* as his own personal property in possession. Good *kamma* produces good and bad *kamma* produces evil, e.g., "generosity" yields wealth; "morality" causes one to be reborn in noble families in states of happiness; "anger" causes ugliness, and so on. These have been shown citing relevant stories, which are authentic as taught by the Buddha.

Rare indeed is this Dhamma which has been so elaborately expounded by the author, the Venerable Mahāsi Sayādaw that our heartfelt gratitude goes to the Sayādaw and also to U Thein Han, a retired Judge and a Executive Member of the Buddha Sāsana Nuggaha Organisation, for making tape recordings of this noble Dhamma preached by the Venerable Mahāsi Sayādaw. These recordings were transcribed and the manuscript was presented to the Sayādaw for scrutiny, rewritings and approval before the final draft went to the press.

Life has been described as a continuous becoming (*bhava*) like a wheel moving on and on upon the wilderness of saṃsarā. One is born, one grows and suffers, and eventually dies to be reborn and continues the endless journey called '*bhava*' — life existence. Buddha has pointed out that insight knowledge, called wisdom can be

gained only by way of achieving *sīla*, *samādhi* and *paññā* (morality, concentration and wisdom) through the Noble Eightfold Path. Wisdom, therefore, constitutes the great accomplishment for an aspirant. One who aspires should know the true characteristics of *anicca*, *dukkha* and *anatta* (impermanence, suffering or unsatisfactoriness, and not-self) through serious contemplation on and noting, which will finally lead towards complete liberation from sufferings after attainment of *magga-phala-ñāṇa* (path and fruition knowledges). The Venerable Mahāsi Sayādaw has given us guidelines to achieve that insight wisdom by the practice of vipassanā even while developing *mettā*, *karuṇā*, etc. Impermanence of all things are evident. When we are young, we are only vaguely aware of these things. It is because of lack of wisdom that health and vigour act as barriers against the onslaughts of life. With the passage of time as we grow older with grey hairs and other signs of decay, we come to see what is actually happening to us in true perspective, and the significance of the ceaseless change occurring in us and things around us. Buddha's teaching is as vital and relevant today as it was when he lived centuries ago.

I have translated this wonderful Dhamma with as much scholarly accuracy as possibly, and with my humble spiritual perceptiveness that is within my practical knowledge of the Dhamma which I have been able to

acquire under the guidance of my spiritual teachers. May this work contribute towards a wider knowledge of the Dhamma and a deeper appreciation of Buddhism, which is highly pragmatic. May the constant practice of the Dhamma on the lines indicated in this text prevent *akusala* (unwholesome states of mind) and ultimately destroy all the fetters that keep us away from our final goal, Nibbāna.

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Secretary
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Rangoon, Burma.

February 5, 1983.

Brahmavihāra Dhamma

Part I

* Namo Tassa Bhagavato Arahato Sammā Sambuddhasa

Prelude to the Dhamma

Today is the Full Moon day of Wāso, 1327 B.E. Starting from today, I will give teachings on the Brahmavihāra Dhamma. In the phrase or group of words — "Brahmavihāra", the word "Brahmā" means "Noble". This word, if properly pronounced in Pāli should be recited as "Birahma". In Burmese, it is to be represented and recited carrying a vocal sound as "Brahmā". This can be easily understood. The word "Vihāra" conveys the meaning of "Dwelling", or "Abiding", or "Living". Hence, "Brahmavihāra" purports the meaning of "Noble Living", or rather, "Living in the exercise of goodwill."

The expression "Brahmavihāra", if analysed, will include *mettā*, friendliness or loving-kindness, *karuṇā*, compassion, *muditā*, goodwill or rejoicing with others in their happiness or prosperity, and *upekkhā*, equanimity or indifference to pain and pleasure. These are the four kinds of *Brahmavihāra*.

* Translation: Homage to Him, the Exalted, the Worthy, the Fully Enlightened One.

It has however been mentioned in Mahāgovinda Sutta as *"Brahmacariya."* Therefore, Brahmavihāra Dhamma is commonly named as *"Brahmacara"* Dhamma. *Brahmacariya* means Life of Holiness or Living a Virtuous Life. This can therefore be also called *Brahmacara Dhamma* from now onwards.

Then also, in the Abhidhamma *desanā*, the Brahmavihāra Dhamma has been explained as *appamaṭṭa*, the term that is derived from the word "infinite" or "boundless". It has been so named as *appamaṭṭa* because when developing *mettā*, loving-kindness, it could be done with unlimited or perfect exercise of the qualities of friendliness — *mettā* etc., towards all beings.

Analytical statement of the meaning of mettā

Of the four kinds of Brahmavihāra Dhamma, *mettā* means love, *karuṇā* means compassion, *muditā* means happiness or joy, *upekkhā* means equanimity. Out of these four meanings translated into English, only the meaning of the word 'compassion' is clear and precise without mingling with any other sense or terminology. The term "love" may convey the sense of clinging or attachment with *rāga*, human passionate desires. "Happiness" also concerns rejoicing for fulfillment of one's own desire or, in connection with Dhamma. "Equanimity or Indifference"

covers various aspects of mental sensations, etc. As such, if the meanings of the terms: *mettā*, *muditā and upekkhā* are rendered in English as love, happiness and equanimity, it would appear to have related to other meanings of different shades, extraneous to what is really intended to convey. Hence, it would be more obvious, if they are expressed in ordinary Pāli usage, as *mettā bhāvanā*, *karuṇā bhāvanā*, and *upekkhā bhāvanā*. So we shall use the Pāli language, which is more comprehensively clear to delivering this teaching.

Mettā bhāvanā means nothing but to develop one's mind with loving-kindness towards others. When a thought occurs wishing prosperity and happiness to others, it is but a virtuous thought. What is meant by *karuṇā bhāvanā* is to develop compassionate feeling towards other beings. Even ordinarily, if one feels pity towards the other wishing him escape from sufferings, it is a virtuous thought of *karuṇā*. As regards *"muditā"*, it conveys the sense of joy or rejoicing with others in their continued happiness and prosperity. Regarding the term *upekkhā*, it is a feeling of indifference or equanimity with no interest or worry in another's happiness, state or condition — having a neutral sensation — thinking that these things have inevitably happened according to *kamma*, the consequential effects of good or bad merits. Of these four sorts of *brahmavihāra*, first and foremost, I shall deal with the development of *mettā brahmavihāra*.

• If you need help with the Pāli terms, please refer to the Pāli-English Glossary.

In the Visuddhi Magga (The Path of Purification — a text on meditation), before explaining the manner as to how contemplation should be made on *paṭhavī kasiṇa*, (the earth *kasiṇa*), the subject of preliminary arrangements (*parikamma*) to be done, has been elaborated quite exhaustively. To put it in a nutshell as to what is most essential, priority should be given to the proper observance of morality, the purity of *sīla*, and then to completely settle anything to be done which may cause hindrances (*palibodha*) or create a feeling of worry in regard to the residing monastery. The next point is to accept with faith and confidence the instructions given relating to the method of developing loving-kindness (*mettā*), which one intends to take up from a competent meditation teacher (*kammaṭṭhanācāriya*). This is the method I am now going to prescribe. It is necessary to stay in an appropriate monastery, or rather, a retreat centre, and settle all anxieties likely to creep in, such as, shaving the head and cutting off the hairs on the head and clipping the finger and toe nails and carrying out other trivial matters. Later, take a rest for a while after meals to avoid sluggishness or inertia. Only after finishing up all odd jobs that need to be performed, choose a quiet spot or a place of solitude, and then take up a sitting posture with ease and comfort.

Sitting Posture with Legs Crossed

Sitting with ease and comfort means to obtain a comfortable way of sitting so that one can sit for a long time without interfering with his or her contemplation. To begin training, the best way is to sit erect cross-legged so as to become comfortable. There are three kinds of sitting postures.

(1) The manner of sitting posture found in Buddha images or statues. This is not very easy for the Burmese people to imitate.
(2) The way bhikkhunīs or nuns used to sit without interlocking the legs, is not suitable. This position is generally adopted by many. It is to keep the legs parallel while sitting without pressing one against the other. It may be feasible since, the posture will not block the blood flow running through the veins.
(3) The sitting posture adopted by bhikkhunīs, which is best, i.e., the sitting posture with half the length of the legs crossed. Any one of these three types of sitting postures, best suited to you, may be chosen. Females also may sit as they please. The manner of taking a sitting posture as stated, is required only at the primary stage of meditation. Thereafter, sitting postures with knees up or with legs stretched, may be taken up according to circumstances.

Meditation can be done while walking, or standing, or sitting, or lying down, which are the four usual postures. It is clearly evident that meditation exercise can be made by adopting any one of the four postures as stated in the Mettā Sutta in the following words:

> *"Tiṭṭhaṃ caraṃ nīsinno vā, sayāno yāvatāssa*
> *vitamiddho etaṃ satiṃ adhiṭṭheyya."*

The meaning of this Pāli phrase is:

Tiṭṭhaṃ — either in the act of standing, *caraṃ* — or in the act of walking, *nīsinno vā* — or while sitting, *sayāno* — or while lying down, *yāvatā* — for the duration of that period, *vitamiddho* — *the* mind will be free from sloth or sleepiness, *assa* — and it will so happen. *Yāvatā* — for that particular length, of time, *etaṃ satiṃ* — this practice of mindfulness which arises along with loving-kindness, *adhiṭṭheyya* — should be developed by fixing the mind upon it and letting oneself remain in this state of mind.

It has been clearly instructed to contemplate and note by way of assuming the four usual postures not only in respect of *mettā bhāvanā*, but also in regard to practising

satipaṭṭhāna vipassanā relating to which it has been preached as *gacchanto vā gacchāmīti pajānāti*", etc.

Hence, although instructions have been given to take up a sitting posture cross-legged at the initial stage of meditation, all of the four *iriyāpathas* or postures can be adopted as may be considered appropriate in developing *mettā bhāvanā*, i.e., meditation to cultivate mindfulness on loving kindness. The essential point is to develop contemplation on loving-kindness on all occasions or rather continuously, leaving aside about four hours at the time of midnight or six hours time for sleep. When going to bed at about 9 or 10 p.m. while lying in bed before falling asleep, it should be so developed.

Weighing up the Pros & Cons

After taking up the cross-legged posture, the faults of anger or malice and the advantages of patience should be imagined and reflected upon. If these have been already reflected upon earlier, it would be quite sufficient. This has been accordingly instructed in as much as benefits will be accrued by reflection. It is not extremely important though. If meditated with intense faith and enthusiasm,

beneficial results would be derived. Nonetheless, if one is going to undertake any kind of work or business, there may be things which are to be reflected upon or fulfilled. Rejection can be made only when one sees the fault. For example, take the case of a person sweeping and cleaning a room in a house or a monastery, with a broomstick. He would pick up and throw away scraps of paper, cloth or broken pieces of stick if they are considered by him as mere trash or worthless stuff to be discarded. If such trash or waste matter are kept or put aside in this or that place inside the room, the room cannot possibly be free from rubbish. In the same way, if the fault of anger is not perceived, one is likely to accept that 'anger' without rejecting it. There is every possibility that such a state of affairs or condition would prevail.

For instance, nowadays people who bear grudge against someone or have grievance against others for having done something wrong to their detriment, may be said to have been harbouring the anger or malice. An aggrieved person who has so become angry, may feel bad or sour even if others would appease his anger by comforting him with nice words. And then, he might even consider it pleasurable to entertain this blooming anger, or even become infuriated or flared up when someone tries to sober him down. Moreover, it is likely that he would even blame others for bossing him. This resembles a person

who keeps a venomous viper in his pouch tucked up at his waist accepting the anger not realising the disastrous consequence or the fault of it. Hence, to be able to reject the anger, one should reflect upon the faulty nature of this anger or the spiteful feeling. The manner of reflection to be done according to the texts of Dhamma, has been shown as follows: At one time, on being asked by a wandering ascetic, Paribbājako, by the name of Channa, as: "For what kind of fault that is inherent or apparent in *rāga*, *dosa* and *moha*, has it been preached and prescribed for rejection, or rather, to get rid of them?", the Venerable Ashin Ānandā Thera gave the reply as stated hereinafter.

The Fault of Anger

Āvuso — O, my friend Channa, *duṭṭho* — a vicious person who is bearing ill-will or becoming angry, *dosena abhibūto* — being overwhelmed with anger, nay, overpowered by anger or resentment, *pariyādānaṃ citto* — which has used up or wiped off all noble-mindedness or virtuous thoughts, nay, without goodwill because of anger, *attavyāpādayāpi ceteti* — plot to cruelly cause himself to suffer misery; *paravyāpādayāpi… ubhayavyāpādayāpi ceteti* — carry out plans to ill-treat himself as well as others, and bring about miserable conditions. *Kāyāna* — physically, *duccaritam*

— bad deeds, such as killing, etc., *carati* — are committed; *vacara* — verbally (and) *manasā* — mentally, *duccaritam* — utter abusive words, wishing others' ruin or destruction in life and property and so on. In essence, it is to reflect and exercise restraint based upon this Dhamma so preached. The manner of reflection and exercising restraint or keeping one's mind under control is:

When giving rise to aggressive anger, it is obvious that one becomes miserable. Feeling of joy or happiness which previously pervades him immediately disappears. Mental distress takes place which then changes his looks to become grim and distorted caused by unhappiness. He would become fidgety, and the more he becomes furious, the more he is distressed and embarrassed both physically and mentally. Anger may incite him to commit murder or utter obscene words. If he makes a retrospection of his past evil deeds, he will, in the least, feel sorry and humiliated by being conscious of his own guilt; or that, if he has committed a crime, he will definitely suffer all at once in receiving due punishment for his crimes. Furthermore, in his next existence he can descend to the *apāya* realm where he will invariably have to undergo immense suffering and misery. This is just a brief description of how anger will bring about dire consequences. Such incidents can be personally experienced and known by mere retrospection.

Misery caused to others by anger is more obvious. In the least, making others feel unhappy by word of mouth is fairly common. A person who is railed at may feel awfully distressed and suffer mental pain. Angry mood may relegate to the level of killing others or causing severe suffering mentally. Even if no terrible consequence may not take place in the present lifetime, an angry person will land in the nether world in his future existences. If at all he is reborn in the world of human beings by virtue of his wholesome *kusala kamma*, he will be greatly handicapped with a short span of life, exuberant diseases and ugliness in his personal appearance. Anger cut both ways endangering both the person who is angry and the aggrieved. I would not propose to illustrate further citing relevant stories relating to the manner of reflection on the faults of anger since there is hardly any time at my disposal to tender my teachings on how *mettā* can be developed.

The Beneficial Fruits of Patience

Next, in the matter of reflecting on the merits or fruits of 'patience', *khanti*. Patience or forbearance is basically the Dhamma contrary to anger, which, in other *words*, is *adosa* — absence of anger. It is similar to the essence of *mettā*, loving-kindness. In particular, what is said to have patience, is to be able to endure any kind of provocation

and to remain calm without anger and doing evil. *Mettā* or loving-kindness is more significant or rather, far-reaching in meaning than patience. It imbibes the quality of goodwill, rejoicing with other people's happiness. The advantages of patience have been described in the Visuddhi Magga (The Path of Purification) in the manner stated below.

"Khanti paramaṃ tapo titikkhā" which means "Patience is the highest or best devotion". It is the noblest and pious practice of virtue.

"Khantibalaṃ balānīkaṃ". It connotes that since patience has its own strength, it should be understood as preached by the Buddha that the beneficial fruits of patience by symbolising the attributes of a noble person — *brāhmaṇa*, have the force of strength which is but patience. What is actually meant by this Dhamma is that the strength or vigour of patience capable of preventing anger resembles a force of army which is able to defeat the enemy. Buddha has therefore preached that a person who is equipped with this strength of patience is a Brāhmaṇa, a Noble One.

"Sadatthaparama atthā, khantrā bhiyyo na vijjati." The gist of this Pāli phrase is that of all the advantages, one's own benefits or interests, is the noblest. Among the best advantages, nothing excels the beneficial results of forbearance or

endurance. The advantages of patience should be realised as had been stated by the King of Devas — Sakka, cited above.

As stated in the foregoing Desanās, patience is the noblest and the best practice. It is most noble and admirable because one who has patience will be able to tolerate all criticisms or irritating remarks which would ordinarily incite retort or refutation; and by virtue of this noble attribute, he will earn respect and approbation from others. He will also receive help and assistance when occasion arises and can bring about closer intimacy between himself and other friends. Nobody would hate him. These advantages or benefits are quite conspicuous.

If retaliation is made against any verbal attacks, hot controversy will ensue between the two parties and quarrel will break out. Feeling of hatred and animosity will creep in and the parties may become antagonistic to one another with malice and also become enemies for life. If no tolerance or patience is practised, one will be inclined to cause harm to another, maybe, throughout the entire lifetime. If, however, patience is cherished or nursed, it would bring about a world of advantages. This can be clearly known by retrospection. Hence, the Exalted One had prescribed in the form of *Pātimokkha*, the Code of Conduct for monks.

It has been preached as: *"khanti paramaṃ tapo titikkhā nibbānaṃ paramaṃ vadanti Buddha"*, etc. This has been mentioned earlier. *Nibbānaṃ* — the most Noble and Virtuous. It was taught as such by the Lord Buddha simply because all practices for the derivation of merits can be carried out successfully only if there is patience. When donation is offered on a magnificent scale with the greatest generosity, it shall be performed with great patience. In practising *sīla*, moral precepts, spirit of tolerance required to be borne by a person becomes more prominent. In practising and developing meditation, i.e., *bhāvanā*, it becomes predominant. All bodily sufferings and miserable conditions will have to be tolerated, and only by contemplating and noting with patience, concentration and wisdom or knowledge can be gained. If changes in the bodily postures are frequently made on account of minor discomforts, such as, stiffness, hotness and pain, it will be difficult to enhance one's own power of concentration — s*amādhi*. This will make it harder to achieve *vipassanā* insight knowledge. Only when one contemplates and notes with patience and endurance, *jhāna samādhi* can be attained. Then only, special knowledge of vipassanā or the higher awakening consciousness of the Dhamma along with *magga-phala-ñāṇa*, i.e., Knowledge of the path and fruition, can be realised. As such, it may be stated that patience is the noblest and highest practice.

A wise old saying, "Patience will carry one to Nibbāna" is most appropriate. In practising for the fulfilment of ten forms of *pāramitās*, or ten perfections, it can be fully achieved if *khanti* or patience is applied. Among these *pāramitās*, determination, exertion and knowledge (*paññā*) are proximate to the attainment of Nibbāna. Only if relentless and persistent effort is made as originally intended to reach Nibbāna with a firm determination, vipassanā knowledge and *ariya-magga-ñāṇa* will be fully accomplished. If so diligently practised with patience arahatship will be attained. Such an arahat is said to be a noble *Brāhmaṇa* who is fully endowed with the strength of patience. That is what Buddha has said. It is indeed a noble practice which can lead to Nibbāna. When developing *mettā*, practice of patience is essentially fundamental. Only in the absence of anger, and by practising patience, mindfulness and *mettā* will become developed. This is the reason why it has been instructed to reflect upon the advantages of patience prior to developing loving-kindness or *mettā*.

The Manner Of Developing Mettā

It is stated that *mettā* should be developed in order to make the mind free from the ills of anger by reflecting upon its faults or evils as well as upon the advantages of patience so as to conjoin patience by letting it run parallel. One way of developing *mettā* is to gain perfection,

i.e., *pāramitā*, and also merit. Another way is to develop *mettā* for the attainment of *jhāna samādhi*. There are two kinds as just stated. Visuddhi Magga has analytically and distinguishably commented upon in explaining the method of developing *mettā* for the achievement of *jhāna samādhi*, as to who should be omitted at the initial stage of developing and transmitting *mettā*, and who should be entirely excluded in developing loving-kindness. As time does not permit at present (today) to explain the difference in their distinctive features, I am inclined to speak about the manner of developing *mettā* for the purpose of gaining perfection and merit, first and foremost.

In the matter of *mettā bhāvanā*, developing *mettā* through meditation, it can be exercised and developed by contemplation, dwelling the mind on all human beings or other sentient beings (living beings) who may be seen or heard, or who may appear in the mind's eye. The manner of developing with a feeling of benevolence as stated in Suttanta Pāli and Aṭṭhakathā, which say, "May one gain happiness," or "May all be happy and healthy," i.e. *"Sukhitā hontu,"* or *"Sabbe sattā bhavantu sukhitattā."* "May all beings be pleased and happy." Briefly put, goodwill should be imparted in the following way:

> "May all be blessed with happiness"
> (To be repeated twice).

Therefore, whether one is residing in his own quarters or whether one is moving about or working, if a person or any living being is seen or heard, loving-kindness should be developed with a sincere and sympathetic feeling as "May he find happiness! May he find happiness!". In the same manner, it is to put the spirit of loving-kindness in the bottom of your heart mentally, saying, "May all beings be happy", in case a large gathering of people or a number of other beings are seen or heard. This is quite an easy and excellent way of radiating *mettā* since every being wishes to be happy. This method of developing loving-kindness is *mettā manokaṃ*, the noblest feeling springing from the mind. At the moment when monks and laity are worshipping and paying homage to the Lord Buddha, they used to develop loving-kindness by uttering *"Sabbe sattā averā hontu,"* etc., i.e., "May all beings be free from all dangers." It is called *"mettā vacīkaṃ"* as this feeling of *mettā* is expressed by word of mouth. If the words "May all be happy" are uttered verbally, it is also *"mettā vacīkaṃ"*.

In this regard, besides developing *mettā*, mentally and verbally, special care should be taken to also render physical assistance to others, whenever possible, so as to make them feel happy. On the other hand, it would be meaningless in fostering loving-kindness, if one causes misery to others either physically, or verbally, or mentally. It is therefore essential to do good to others, and by doing

so, the act of developing mindfulness on loving-kindness, may be said to be genuinely effective. For instance, while loving-kindness is radiated from his heart to a person who is coming face to face with him in a narrow lane wishing him happiness, it would also be necessary to give way to him, if he is worthy of respect. Such a behaviour would then amount to honouring him with a virtuous thought and would be in consonance with one's own inner feeling of *mettā*

He who develops loving-kindness to others, while travelling, would be required to make room for other fellow travellers who may be looking for accommodation in the same carriage, provided of course, there is available space. He should assist others as far as possible if he happens to find them overburdened with a heavy load. In connection with business affairs, it amounts to exercising loving-kindness (*mettā*) by instructing another person in matters with which he is not acquainted. Speak gently and sweetly, and accord a warm reception with a fine gesture and a smiling sweet face. Help a person to the best of one's own ability. These are the genuine manifestations of goodwill and loving-kindness. To speak with a sweet voice is *mettā vacīkaṃ*. Giving physical help to others is *mettā kāyakaṃ*.

What has been stated in the Paṭisambhidā Magga Pāli that 528 kinds of *mettā* are developed, refers to the manner of developing *mettā* by those who have achieved *mettā jhāna*. At the present time, however, it is usual to develop *mettā*, as a binding duty by monks, to do the recitation for the achievement of *pāramitā* and *kusala*. The Pāli dictum usually chanted is the same as the recitation done by rote by the majority of the people. I would first of all recite the dictum in Pāli for the purpose of elucidation and enumeration.

Sabbe sattā, sabbe pāṇa, sabbe bhūtā, sabbe puggalā, sabbe attabhāvapariyāpāṇa. Up to this, these five phrases denote all sentient beings without distinction and limitation. Hence, the expressions: *sabbe sattā* — all creatures, *sabbe pāṇa* — all those beings who breathe, *sabbe bhūtā* — all living beings, *sabbe puggalā* — all those individuals or persons, and *sabbe attabhāvapariyāpāṇa* — all those individuals or persons who have the attributes of a being or *khandha*, convey the same meaning. Each and every expression mentioned above, refers to all beings.

Then comes: *sabbā itthiyo*, all females; *sabbe purisā*, all males; *sabbe ariya* all Noble Ones; *sabbe anariyā*, all those

puthujjana or ordinary worldlings; *sabbe deva*, all those devas or celestial beings; *sabbe mānusa*, all those human beings; *sabbe vinipātika*, all those beings belonging to the four *apāyas*. These expressions denote the different types of seven species of beings, namely, a pair of males and females, a pair of *ariyas*, Worthy Ones, and worldlings (*puthujjana*), and three groups of beings, viz.: Devas, human beings and beings belonging to *apāyas*. Loving-kindness that is developed radiating towards the seven groups severally and individually identifying them in their respective different identities is known as *odhisa mettā*. The first five phrases earlier stated having no limitations with reference to all beings, is called *anodhisa mettā*, which means *mettā* without any distinction and limit.

In developing *mettā*, these two groups forming twelve (12) aphorisms should be recited or uttered in combination with the four phrases, viz.: *Averā hontu* — May escape from all dangers; *avyāpajjha hontu* — May be free from mental distress or suffering; *anīghā hontu* — May be free from bodily suffering or injury; *sukhi attānaṃ pariharantu* — May have the full accomplishment with complete happiness, or rather, be able to happily shoulder one's own bodily-self. The last dictum conveying goodwill: "May have the full accomplishment with complete happiness and be able to shoulder one's own bodily self or *khandha*" is very significant and meaningful. All beings are prone

and exposed to external dangers of all sorts. There are also dangers of diseases and sufferings — *dukkha vedanās* — in the material body itself. Moreover, for the sake of one's own good health and proper livelihood, everything possible should invariably be done and achieved. Only when free from danger and harm that may befall a man, and when necessities of life are adequately obtained, then happiness will be derived both physically and mentally. If the burden of *khandha* can be successfully shouldered, it can be said to be satisfactory from the point of worldly affairs. That is the reason why development of *mettā* should be seriously made with a benevolent frame of mind by uttering the words. "May one be able to shoulder and sustain one's own bodily-self — *khandha*, with happiness."

If *mettā is* developed saying, *sabbe sattā averā hontu*: May all beings be free from danger and harm, etc., which comprise 5 phrases of *anodhisa* (*mettā*) combined with four (4) kinds of developing *mettā*, it will come to (5 x 4) = 20. This is *anodhisa mettā*, twenty in number. Next, if further development of *mettā is* practised, uttering, *"sabbā itthiyo"* — all females, etc., comprising 7 phrases of *odhisa* (*mettā*) along with the expression of sentiment — "May all be free from danger, etc.," which describe the manner of developing *mettā* in 4 phrases, it comes to (7 x 4) = 28. This is *odhisa mettā*, twenty-eight in number. If added with 20 *anodhisa mettā*, it will come to a total of 48. This mode of

developing *mettā bhāvanā* without direction-wise as to the region of the earth is called *disā anodhisa mettā*.

Similarly, developing *mettā* towards all beings living in the East — *puratthimāya disāya*, as: *"sabbe sattā averā hontu"*, i.e., "May all beings be free from danger and harm, etc.", would make up a sum of 48. In the same way, the rest of the cardinal points of compass indicating direction of the regions by the magnetic needle, viz; the West (48) in number, the North (48) in number, the South (48) in number, with the addition of the four *anudisās* or *vidisās* viz.: the South-east (48), the North-west (48), the North-east (48), the South-west (48), and also together with the two, namely, *heṭṭhimāya disāya* (48) and *uparimāya disāya* (48), the Nadir and Zenith — (all six) when added up with the ten *disās* (regions) each having 48, will amount to a total of forty-eight multiplied by ten (48 x 10) = 480. This being the way of developing *mettā* region-wise of the Universe according to what is indicated by the compass needle, is known as *disā odhisa mettā*. If this '480' is added to 48 of *disā anodhisa* it will reach the total figure of 528 kinds of *mettā*.

In order to have an idea of the numerical units of the 528 kinds of *mettā*; let us develop loving-kindness by reciting as follows,

1. May all beings be free from danger, from mental distress (misery), from bodily suffering,

and be able to shoulder the burden of one's own *khandha* with both physical and mental happiness (4 kinds).

2. May all beings who have life and breath, i.e. who breathe, be free from danger, from mental distress, from bodily suffering, and be able to shoulder the burden of one's own *khandha* or material body with both physical and mental happiness (4 kinds of *mettā*).

After the recitation of the words, "May be free from danger" in the course of developing *mettā*, the mind that concentrates and the voice of utterance immediately come to cease. This cessation of mind and matter, *nāma* and *rūpa*, must also be contemplated. If contemplation is made as such, *mettā samatha* together with vipassanā become developed in pairs. The continuous contemplation of samatha and vipassanā in pairs is called *yuganaddha vipassanā*. Let's recite and develop *mettā* by applying this method of *yuganaddha*.

3. May all conspicuous living beings be free from danger, from mental distress, from bodily suffering, and be able to shoulder the burden of one's own *khandha* with both physical and mental happiness (4 kinds).

4. May all individuals be free from danger, etc., etc. (4 kinds).

5. May all those who have the material *khandha*, the bodily-self, be free from danger, etc., etc. (4 kinds; 5 x 4 = 20 kinds).

1. All females (the use of the expression "females" is sweet to the ear; it includes female devas or divine maidens, female animals, such as cows, female buffaloes, female petas, female asuras, and females of *apāya* (hell, etc.) May all those females be free from danger, from mental distress, from bodily suffering, and be able to shoulder the burden of their own respective *khandha* with physical and mental happiness (4 in number).

2. All males (the term "males" likewise sounds sweet to the ear; it also includes all male devas and male animals, etc.). May all these males be free from danger, from mental distress, etc. (4 kinds).

3. May all Ariyas, Noble Ones, be free from danger,… with both physical and mental happiness (4 kinds).

4. May all *puthujjanas*, common worldlings, be free from danger, etc., (4 kinds).

5. May all devas, celestial beings, be free from danger, etc., (4 kinds).

6. May all human beings be free from danger, etc., (4 kinds).

7. May all *apāya* beings (beings in hell) be free from danger, from mental distress, from bodily sufferings, and be able to shoulder the burden of one's own khandha with both physical and mental happiness (4 kinds); (7 x 4 = 28 kinds).

These are the twenty-eight (28) *odhisa mettā*. If these are added to twenty (20) of *anodhisa mettā* mentioned in the foregoing, it would come to 48 kinds of *mettā*. Thereafter, let us recite and develop mindfulness on *mettā* in the following manner beginning with the Eastern region, each phrase having 48 kinds. This manner of developing *mettā* appears acceptable to every Buddhist. It is easy. Even those who have no adequate knowledge can understand. Let's begin chanting.

1. May all beings in the Eastern region, be free from danger, etc.,.

May all persons who breathe or are alive through respiration in the Eastern region, be free from danger, etc.,

May all those persons who obviously exist in the Eastern region, be free from danger, etc.

May all individuals in the Eastern region be free from danger, etc.,

May all those who possess the material *khandha* or bodily-self, in the Eastern region, be free from danger and be able to shoulder the burden of *khandha*, etc.,

May all females in the Eastern region, be free from danger, etc.,

May all males in the Eastern region, be free from danger, etc.,

May all *ariyas* in the Eastern region, be free from danger, etc.,.

May all *puthujjanas* in the Eastern region, be free from danger, etc.,

May all devas in the Eastern region, be free from danger, etc.,

May all human beings in the Eastern region, be free from danger, etc.,

May all *apāya* beings in the Eastern region, be free from danger, mental distress, bodily suffering, and be able to shoulder their own respective *khandha* with both physical and mental happiness.

Likewise, it is to be recited and developed in respect of the remaining nine regions. For the time being, it would be sufficient enough to recite and develop the first and the last phrase or expression (of words). Let's do the recitation.

2. May all beings in the Western-region, be free from danger, etc.

   May all *apāya* beings in the Western region, be free from danger, etc.

3. May all beings in the Northern region, be free from danger, etc.

   May all *apāya* beings in the Northern region, be free from danger, etc.

4. May all beings in the Southern region, be free from danger, etc..

May all *apāya* beings in the Southern region, be able to shoulder their own burden of respective *khandha*, etc.

5. May all beings in the South-Eastern region, be free from danger, etc.
May all *apāya* beings in the South-Eastern region, be free from danger, etc.

6. May all beings in the North-Western region, be free from danger, etc..
May all *apāya* beings in the North-Western region, be free from danger, etc.

7. May all beings in the North-Eastern region, be free from danger, etc.
May all *apāya* beings in the North-Eastern region, be free from danger, etc.

8. May all beings in the South-Western region, be free from danger, etc.
May all *apāya* beings in the South-Western region, be free from danger, etc.

*9. May all beings in the Nadir be free from danger, etc.
May all *apāya* beings in the Nadir be free from danger, etc.

10. May all beings in the Zenith be free from danger, etc.
May all *apāya* beings in the zenith be free from danger, etc.

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* A question may arise as to who are the ariyas, devas and humans in the Nadir, and similarly, as to who are the people and *apāya* beings in the Zenith. Such a question may be answered and elucidated as follows:

If a person residing in the upper-storey of a house or monastery, etc., while developing and radiating or sending *mettā*, there can be ariyas, devas and humans in the lower storeys or in other similar places. While developing *mettā* from the top of a mountain, etc., there can be ariyas, devas and humans in places at the foot of the mountain or low lying areas, such as valleys. If the person who develops mindfulness of *mettā* stays in the lowest level or surface of the earth, there can be humans, devas and ariya-devas living on the surface of the wide expanse of water in the ocean. In the deep below the surface of water, there can be devas, and ariya-devas. In this connection, recollection may be made of the belief entertained by some people that Ashin Upagupta is residing in the sea.

In much the same way, if *mettā is* developed while remaining on the surface of the earth, there can be human beings on the higher level of the earth, on the elevated planes, on the hills or mountains, or on the upper-storeys of the house or monastery. Moreover, animals such as, insects, birds, etc., may be present in those places higher up — or in the firmament. In the Chapter relating to the story of Vinita of Fourth Pārājika paragraph of the Rules of Discipline and in the Nidāna Vagga Lakkhaṇa Sanyutta Pāli, it has been stated that there are petas in the sky or the firmament running about bitterly crying in great pain. This bears testimony to the presence of *apāya* beings in the higher region up in the sky. In regard to insects, flies, birds and other animals with wings moving through or flying in the air up in the sky or heaven, they can be clearly seen even with the naked eye.

What has been recited and developed is a brief but comprehensive account of the 528 kinds of *mettā*. This is the manner in which persons who are accomplished with *mettā jhāna*, have immersed themselves in a trance of *jhāna*. In any case, those who have not yet achieved the *jhāna*, could also radiate *mettā bhāvanā* in the same manner as stated. Those who have special perfection or *pāramitās* may even attain *mettā jhāna* while developing *mettā*. Then, in the event of failing to achieve *jhāna*, beneficial results will be undoubtedly accrued as mentioned below.

Bhikkhave — O, Monks! *Bhikkhu* — a monk, *Mettā cittaṃ* — by being able to entertain or dwell upon the noble thoughts of loving-kindness for the sake of another's happiness, even for a flick of a second (*Iccharāyāsaṅghāta mattampi*) — (Reference Aṅguttara Ekakanipāta 53 Sutta), and if such thought were borne in his mind with attentive concentration (Ref.: 54 & 55 of that Sutta), the monk who has so developed his mind in imparting *mettā* to others, is deemed to be a person not devoid or divested of *jhāna*, or a person who strictly conforms to the practice as instructed and admonished by the Blessed One. Furthermore, he is also a person truly deserving of accepting without vanity the gift of meals offered by the people of the country or citizens. Hence, how it could be said that those monks who have frequently practised and developed the feeling of loving-kindness, would have been deprived of *jhāna*? This

is the preaching of the Buddha, and as such, there is hardly any doubt that developing *mettā is* highly advantageous.

According to this *desanā*, even if the feeling of *mettā*, loving-kindness, is fostered for a very brief duration of a split-second, he who exercises this goodwill or benevolent feeling towards others may be said to be a person who is not devoid of *jhāna*-contemplation. He shall be deemed a person who has truly practised in compliance with the due admonition of the Blessed One. If he were a monk, he is deservedly worthy of enjoying the meals offered by his benefactors. He may be regarded as having enjoyed the meals or food so offered there by making the donor gain merits or benefits. It is because if the meals are taken by the monks without self-examination or contemplation, i.e., *paccavekkhanaṃ*, it would amount to accepting and taking meals on deferred payment of loans. The reason being that if a monk not being accomplished with *sīla*, eat the meals which should be taken or consumed by a monk fully accomplished with all four moral precepts, it is similar to taking the meals on credit system, saying that he would only later repay it by fulfilling the required *sīla*, morality or precepts. Also, full benefits will only be derived by the alms-giver if he offers anything in charity to a monk who is fully accomplished with the four *sīlas*. Therefore, the Commentaries have said that the enjoyment or partaking of the four kinds of property, such as meals, etc., without

reflecting with his intelligence and without consideration, will amount to taking things on loan for which he will have to account for.

A monk who is developing *mettā* towards others even for a moment, shall be deemed to have accepted the gifts in the role of a real owner. He is like one who inherits the properties. That is the reason why it may be construed as consuming or partaking of things or food offered, without vanity or futility. Aṭṭhakathā goes to say that "(*sanghe*) *dinnā dānaṃ*" — the gift that is given, or rather, offerings bestowed on the Order of monks *"mahāthiyaṃ hoti mahāpphalaṃ"* — have great reward. For being beneficial as such, it may be said to be consumed without futility.

The Manner of Developing Mettā by Ashin Subūti

The exercise of mindfulness on *mettā* can bring about much benefit particularly in the interest of the donors. Such being the case, Ashin Subūti Thera, an arahat, used to enter into a trance of *jhāna mettā* while stopping a while in front of every house when going round for alms. Only after arising from this *mettā jhāna*, he accepted the offering of food. This is done so with a view to bestowing

beneficial results on the male and female benefactors. The said Ashin Subūti later received the highest approbation from the Buddha and was conferred upon with the pre-eminent title of *etadagga* (foremost) of all the noble disciple-donees — recipients of alms. Nowadays, on the occasion of religious functions held in connection with the offerings of gifts in charity, the Mettā Sutta Parittā is recited by monks for the benefit of the donors. Hence, where chanting *mettā parittā* as a blessing on any such occasion, it should also be properly and seriously recited by developing *mettā*.

It is important to note that developing *mettā* while listening to the sermon is really advantageous. *Mettā bhāvanā* needs to be developed as and when opportunity affords, and at any place wherever you may be. In the least, it should be developed immediately after worshipping the Buddha as much as time permits. If circumstances are favourable, *mettā jhāna* can be achieved soon even while *mettā* is being developed through meditation. It is similar to the case of Dhanañjhāni, a Brahmin, as narrated below.

Dhanañjhāni & Mettā-Jhāna

When Dhanañjhāni, the Brahmin, was on the threshold of death in his sick-bed, a request was made at this instance

to invite Ashin Sāriputta. Ashin Sāriputta responded to the invitation and came over to see Dhanañjhāni. Ashin Sāriputta asked him how he was getting on, or to put it in another way, whether he was feeling better or not, and then, preached as follows:

To a question that was first put as: "Which of the two," viz.: Hell or animal realm is better than the other, etc.? Dhanañjhāni answered, *"tiracchāna"* i.e., animal is better than hell, etc. Questions and answers which followed thereafter, related to the comparisons made between animal and peta, peta and human. Human beings and *cātummahārājika*, etc., and then the conversation went on extending up to the *paranimmitavasavatti*, the highest of devalokas. Later, a question was put as to whether the life of devas in the Abode of *paranimmitavasavatti* was better than Brahmāloka or not. On hearing the name of 'Brahmāloka', Dhanañjhāni became encouraged and asked with an exultant feeling, "Do you, my Reverend Ashin Sāriputta, really mean to say 'Brahmāloka'?". This question made Ashin Sāriputta realise that Dhanañjhāni was mentally inclined towards Brahmāloka, and therefore, he stated that he would explain the practice of the path leading to Brahmāloka, and then started preaching as follows:

> *"Idha Dhanañjhāni bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā vihārati. Tatthā dutiyaṃ.*

Tatthā tatiyaṃ. Tatthā catutthaṃ. Iti uddhaṃadho tiriyaṃ sabbadhi sabbattatāya sābhavantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇeyna averena avyāpapjchena pharitvā vihārati. Ayaṃ kho Dhanañjhāni brahmānaṃ sahavyatāya maggo."

(Majjhima Pannāsa — 405)

Dhanañjhāni — Dhanañjhāni Brahmin, *Idha bhikkhu* — a monk in this noble Sāsana, — *mettāsahagatena cetasā* — with the mind which occurs with a feeling of *mettā* that radiates happiness, nay, with a mind well-wishing others to become happy, *ekaṃ disaṃ* — towards one region, nay, towards all beings living in one region or place, *pharitvā vihārati* — remains shedding his loving-kindness. *Tatthā dutiyaṃ* — likewise remains spreading his feeling of *mettā* to the second region. *Tatthā tatiyaṃ Tatthā catutthaṃ* — and in the same way radiates the light of *mettā* to the third and fourth regions. *Iti* — In this manner, *uddhaṃ* — *to* all beings in the higher region, *adho* — *to* all beings in the lower region, *tiriyaṃ* — to all beings in the opposite directions of the corners of the four regions, *sabbadhi* — and in all regions, *sabbattatāya* — and regard all such beings as his equal, with every loving-thought that arises,

sabhavantaṃ lokaṃ — to all other beings in the entire universe, *mettāsahagatena cetasā* — develops the mind wishing happiness to others, *vipulena* — and spread the mind covering all areas extensively; *mahaggatena* — with the lofty mind of *mahaggatta jhāna*, *appamāṇeyna* — which is boundless or unlimited, *averena* — and with the mind free from hatred, *avyāpajchena* — along with the mind free from unpleasantness, *pharitvā vihārati* — radiates loving-kindness. *Dhanañjhāni* — Dhanañjhāni Brahmin, *ayaṃ* — the practice of diffusing or radiating *mettā*, loving-kindness, *brahmānaṃ sahavyatāya* — is for the purpose of staying in the company of Brahmās as a companion, nay, it is a path — *maggo* — leading one to become a Brahmā.

The gist of it is that radiating the feeling of *mettā*, loving-kindness, to all beings in the *ten* regions is the way or the path of practice to ascend to the Brahmā World. The manner of shedding the light of compassion — *karuṇā*, rejoicing with others happiness — *muditā*, and illumination of the feeling of indifference — *upekkhā*, has been preached in the same manner. After benevolently preaching the said Dhamma, Ashin Sāriputta returned to the monastery. Later, he respectfully informed the Lord Buddha of the speech and preaching delivered by him to Dhanañjhāni. Thereupon, the Exalted One reprimanded Ashin Sāriputta as: "Is this the way you have instructed Dhanañjhāni so as to enable him to ascend to Brahmāloka which is obviously

inferior as compared to Nibbāna, and then, made your way back here despite the fact that there is a better method of practice to be exercised to achieve *ariya-magga-phala* which is much nobler than the *brahmā-vihāra-jhāna*?" Buddha then went on to say that Dhanañjhāni was now dead and gone and had already reached the Brahmāloka after his demise. Having received this admonition from the Buddha, Ashin Sāriputta was said to have visited the Abode of Brahmās and delivered his sermon to Dhanañjhāni Brahmā. From that time onwards, when preaching was made relating to a *gāthā* or verse, consisting of four stanzas, it has been stated in the commentary that it was always done without departure from, or rather, without omitting the Four Noble Truths.

In this connection what is really intended to be known is that Dhanañjhāni, the Brahmin, had been asked to develop *mettā*, etc., and had thereby attained *jhāna* within a short time of about half-an-hour before his death. By virtue of this *jhāna*, he had reached the World of Brahmās. It should therefore be remembered that in the absence of any other special *kusala*; merits, on which one can make reliance on the verge of death, the development of *mettā* will prove to be an asset or a virtue on which reliance can be made. The best is, of course, to contemplate and note, and become aware of all obvious phenomenal occurrences as in case of those who are benefited by the Vipassanā method of contemplating on mindfulness.

Furthermore, the highly beneficial effect of *mettā bhāvanā* — developing *mettā* through meditation — had been explained by the Buddha in the Nidāna Sanyutta Okkha Sutta (455) in the manner described below:

Developing your mind with *mettā* for a brief period of time involved in milking a cow once in the morning, once in daytime and once at night time, or smelling a fragrance for once only, is far more advantageous than the offering of meals by cooking a hundred big pots of rice, once in the morning, once in the daytime and once at night time, which would, of course, tantamount to feeding about 3,000 people in all.

It is therefore quite evident that developing *mettā* only for a moment and deriving much benefit thereof, is really precious and invaluable without incurring expense and without involving time and labour.

Moreover, the advantages of *mettā bhāvanā* have been taught in the Aṅguttara Pāli Ekadasanipāta Mettā Sutta (542) as herein after mentioned.

> *"Mettāya bhikkhave cetovimuttiyā āsevitāya bhavitāya bahulīkatāya yanīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya ekadasānisaṃsā pāṭikaṅkhāka. Katame ekadasa,*

sukhaṃ supati, sukhaṃ pāṭibhujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggiva visaṃ vā sathaṃ vā kamati, tuvaṭaṃ cittaṃ samādhiyati, mukhavaṇṇo vippasīdati, asammūhlo kālaṃ karoti, uttari appaṭivijjhanto brahmalokūpago hoti."

The Eleven Advantages of Mettā

Briefly stated, the eleven advantages of *mettā* that are worthy of note and remembrance are the states of mind which have been developed, observed and depended upon several times, similar to the vehicles or carriages that have been maintained properly and kept in readiness for use. They are those which have been properly practised and firmly established. The feeling of *mettā* should be free from *nīvaraṇas*, obstacles, such as ill-will etc. Ordinarily, *mettā* is to be regarded as mere loving-kindness. However, from the point of view of *cetovimutti*, i.e. the serenity of mind emancipated from human passions, it should be taken as the *jhānic* mind. It has been explained as such in the commentary.

The eleven advantages, if enumerated, may be stated as
(1) It gives a sound sleep or rather, an uninterrupted

slumber. Those who are lacking in the practice of meditation are restless before falling asleep in their sleeping-couch or bed. They may perhaps be snoring. On the other hand, a person equipped with *mettā bhāvanā* has a peaceful sleep with an undisturbed mind. When fallen asleep, he sleeps at peace and happily just like a person who has immersed himself in a trance of *samāpatti*. This is the first advantage.

And next (2) *Sukhaṃ paṭibhujjhati* — happily rouses from sleep. When waking up from sleep some have stirred up with a grumble. Some may have to swing and stretch their arms and legs, or may have to make other bodily movements or roll on before getting up from bed. Those who go to sleep after developing *mettā* will not suffer such miserable conditions, and they rouse from sleep happily and as fresh as the blooming lotus flowers. According to Dhammapada verses: *Suppabuddham pabdujjhanti sadā Gotama sāvakā, yesaṃ divā ca ratto ca, niccaṃ buddhagata soti*, etc., i.e., those who are practising meditation, such as, developing contemplation of *Buddhānussati* — Mindfulness on the Noble Attributes of the Buddha, have the advantages of sound sleep and joy or happiness when waking up from sleep. It should be noted that special emphasis has purposely been made on the peculiar characteristics of *mettā bhāvanā* because of its qualities in deriving such benefits.

(3) *Pāpakaṃ supinaṃ* — evil or bad dreams will not present themselves in sleep. There are instances where a vision may appear in one's sleep as if he has fallen down from a very high altitude, or has been ill-treated by others, or has suffered from snake-bite, etc. A person developing *mettā* will not have such weird or frightful dreams, but will have pleasant and sweet dreams, as if he is worshipping the Buddha, or is flying through the air with *jhāna*, or listening to the sermon and the like which give him delight.

(4) *Manussanaṃ piyo hoti* — Others will adore him or have affection for him because of his accomplishment of the noble attributes. He will be spreading his loving-kindness to others and will never cause harm to others. Those who are near and dear to him will not find fault with him. He is tolerant too, and having the serenity of mind with compassion for others, he is loved and respected by all who come into contact with him. Developing *mettā* from the bottom of his heart is the best attribute which invokes or causes to invite affection and respect from others.

(5) *Amānussanaṃ piyo hoti* — He is also loved by devas. The fourth and the fifth advantages indicate that he is loved, by all human beings and devas. An instance has been shown in the Visuddhimagga as to how love and respect have been bestowed upon by devas.

At one time, there lived a rich man by the name of Visākha in the city of Pāṭaliputta. While residing in Pāṭaliputta, he had heard of the news of the existence of many Buddhist shrines and pagodas in the island of Ceylon (now Sri Lanka), so numerous that they resembled a necklace of flowers. The entire place was said to be glowing with the bright colour of the yellow robes donned by monks. Every place was safe and secure and one could peacefully reside and spend the night anywhere without menace. Weather was favourable and conducive to good health. Pleasant were the monasteries which went in harmony with the fine and gentle behaviour of the people, both physical and mental, which thereby created a congenial atmosphere for listening to the sermons with peace of mind and devotion.

These favourable circumstances had caused him to reflect that it would be feasible for him to proceed to Ceylon and enter into the monkhood. With this bent of mind, he transferred all his business enterprise and properties to his wife and children. After having done so, he left his home with only one (rupee) kyat in his pocket. At a seaport town, he had to wait for a month to set off on his journey by a sea-going vessel. In those old days, sea-going vessels were not the present type of steam-ships

but big boats with sails (sailing boats). Being endowed with the gift of business acumen, he started indulging in trading, buying and selling goods by moving about from one place to another while waiting for the boat to arrive. He earned a thousand rupees by legally buying and selling goods inside a month. Trading in a legal way means buying articles or commodities, paying what is really worth, and selling them at a correct price. In ancient times, a margin of profit of only two picepyas was usually taken on a capital outlay of one rupee. Buying and selling goods by fair means with correct price is called *vammika vāṇijia* which means trading according to law honestly. Carrying on trade in a legitimate way for one's livelihood as mentioned, is *sammā ājīva*, right livelihood. However, it appears that it was not the intention of Visākha, the rich, to deal in such business transaction for his subsistence. It seems his natural inclination that had actually spurred him to deal in trading business. This is evident from the fact that he had later discarded all his money derived from the said business venture.

Thereafter, this rich man Visākha left the port and reached Ceylon where at Mahāvihāra monastery, he made a request to be ordained a monk. On his way to the *Sīmā*, one thousand rupees (kyats) in cash which he carried in his pouch tucked up at his waist, slipped out accidentally. When the senior priest who had escorted him to the *Sīmā*

inquired of him as to what were these meant for, he replied, "Your Reverend, this is my own money worth one thousand rupees." On being instructed by the Mahātheras as: "O, Upāsakā! (devout layman). Under the Rules of Discipline, from the time of your becoming an ordained monk, you cannot possibly handle and manage the cash, and as such, you may make your own arrangements to dispense with this money right now." Visākha responded, "I do; not wish to see all those who would favour me with their presence at my Ordination, return home empty-handed." So saying, he threw away all one thousand rupees to let them fall scattering among the crowd of devotees outside the precincts of the *Sīmā* (*Thein*). Only after having done so, he received ordination.

This rich man was named Ashin Visākha in the role of a priest. For five years, he strove to study and took his training in the field of Vinaya Rules and Precepts called Dvemātikā. After completion of five *Vassā*, he took up Kammaṭṭhāna meditation practice for four months each at four different monasteries. While practising as such, he once made his way to a forest, remained in one solitary place, and then made a joyous utterance of hymn reflecting upon his noble attributes, as follows:

"Yāvatā upasampanno, yāvatā idha āgato.
Etthantare khalitaṃ natthi, aho lābha te mārisa."

Yāvatā upasampanno — from the time of my first entering into priesthood, *Yāvatā idha āgato* — until I arrived at this forested area, *etthantare* — during this period of interval, *khalitaṃ* — failure in the observance of moral precepts concerning the priests, *natthi* — had never happened or taken place. *Mārisa* — O, Venerable Visākha, *te* — your, *lābha* — gains and advantages relating to the morality of priests, *aho* — were indeed wonderful!

Later, Ashin Visākha proceeded to one monastery on Cittala mountain situated at the extreme end of the southern range. On his way, he reached a junction of the road where he stopped for a while, his mind wavering as to which route he should resume his journey. At this juncture, a guardian angel of the mountain appeared and directed him pointing the hand towards the path saying, "This is the route you should take." After four months had elapsed since his arrival at Cittala monastery, one day at dawn he was lying down planning to leave the monastery for another place. While he was thus reflecting, a *rukkha-devata*, guardian angel of a tree, called Manila, which stood at the head of the terrace, was said to have been found sitting on a step of the stairs, and crying.

Visākha Thera then asked, "Who are you and why are you weeping?' The guardian angel replied, "I'm the guardian spirit of that *'Thabye'* tree." To the query as to why he

was weeping, the reply given was that he was crying feeling sorry and dejected for the imminent departure of Visākha Thera from this place. Visākha then questioned him, "What noble advantages you all have derived by my sojourn here?" The guardian spirit said in reply, "Sir, your presence here has brought about a feeling of loving-kindness among us — the Devas; and if you are going to leave this place, quarrel will break out among the Devas who will also utter harsh words hurting one another's feelings." Visākha then said, "If my stay here will bring happiness to you all, I will have to stay on." He continued to reside at the monastery for another four months. Similar incidents happened again and again at the end of every four months, and Visākha was forced to stay on and on at this Cittala monastery until the time of his death — *Parinibbāna*. This piece of anecdote is a clear and salient example illustrated in the Visuddhimagga showing how a person who is developing *mettā is* loved and respected by the Devas.

Then comes No. (6): *"Devatā Rakkhanti"* — protection is given by the *nats* (Devas). The manner of giving protection or guard is stated to be similar to the kind of protection given by the parents to their only son through love. If the *nats* are going to render help and protection, one will definitely be free from dangers and will also gain happiness.

(7) *Assa* — In regard to a person who is developing *mettā, aggi vā visaṃ vā satthaṃ vā* — either fire, or poison, or 'dah' (a kind of sword with one-edged blade), or any other dangerous weapon that can cause physical harm, *kamati* — will not befall him. In other words, no danger, such as, fire, poison, and lethal weapons like dahs, spears, arrows, etc., can cause bodily injury to an individual who is developing loving-kindness. Firearms, bombs, missiles and such other modern weaponry which can inflict bodily harm to a person may be regarded as being included in the list of lethal weapons. Therefore, when any kind of danger becomes imminent, it would be advisable to seriously develop mindfulness on *mettā*. In this connection, Visuddhimagga has cited a number of instances, such as, the case of a female devotee by the name of Uttarā who had escaped scalds from the burning oil, or the case of Cūḷasiva Thera, a famous scholar of Saṃyutta Nikāya who was immune from poison, or the case of Saṃkicca, Sāmaṇera who had escaped from the deadly effects of sharp weapons. Besides, a story of a cow which had become invulnerable against the piercing blows of a spear was cited as an illustration. At one time, a cow was feeding an infant calf. A hunter tried to hit this cow several times with his spear. However, every time the sharp-pointed spear-head struck the body of the cow when plunged, the pointed edge of the spear twisted or coiled up like a palm leaf instead of penetrating through the skin. This had so

happened not because of *upacā appanā jhāna* but because of her pure and intense love for her young son the calf. The influence of *mettā* is indeed powerful even to that extent.

Among these stories, the one relating to Uttarā is quite outstanding as it is contained in the Dhammapada. A brief account of it will be quoted as an excerpt.

The Story of Uttarā

Maung Poṇṇa was the name of Uttara's father. He was at first a poor man in the employ of one Sumana, a millionaire from the city of Rājagaha. One day, he donated a piece of thin stick of a plant, a kind of tooth-brush used by monks for cleaning the teeth (called *dampu*) and clean water for washing the face to Ashin Sāriputta Thera who had just arisen from *Samāpatti*. His wife also on the same day, on her way to the place where he was ploughing the field bringing a packet of rice meal for him too came across Ashin Sāriputta. With an overwhelming generosity at the sight of the Venerable Ashin Sāriputta, she offered the packet of rice-meal to the Arahat and shared her merits with her husband. By virtue of these meritorious deeds, it is said that the entire plot of land ploughed by Maung Poṇṇa had suddenly transformed into a field of pure gold.

At the present day, this kind of incident may be considered ludicrous — as a sort of "Believe it or not" story. However, in those ancient times, special and peculiar advantages had been derived depending upon the moral qualities of certain outstanding persons or donees, who possessed, special noble attributes. There is reason to believe so, judging the nature of queer inventions of wonderful electronic mechanical devices such as computers, missiles and satellites which would ordinarily be considered unbelievable. Peculiar and astonishing happenings might have therefore occurred in those old days.

Since his plot of cultivable land had turned into pure solid gold, the poor Maung Poṇṇa became fabulously rich. At some future date, the wealthy Sumana solicited U Poṇṇa to give his daughter Uttarā in marriage to his son. U Poṇṇa, his wife and their daughter Uttarā had already become *Sotāpannas* after listening to the sermon delivered by the Buddha since the time of the opening ceremony of their new residence, held immediately after Maung Poṇṇa had acquired his immense wealth and fortune. On the other hand, the whole family of Sumana, the rich man, was of different religion and none of the members of their household was a Buddhist. For this particular reason, the proposal made by Sumana was not accepted by Poṇṇa, the millionaire. He was quite outspoken in telling Sumana that Sumana's son had his faith in heretical doctrine

whereas, his daughter, being a devout Buddhist could not help taking her refuge in the Triple Gem and that the proposed marriage would therefore be incompatible. For this simple reason he was unable to give his consent to the proposal made by Sumana. However, on being advised by many of his friends with a request not to get estranged in his relationship with Sumana, he finally acquiesced, and then Uttarā was eventually given in marriage to Sumana's son.

On the Full Moon day of Wāso, Uttarā had to accompany her husband to the home of Sumana's family. Since the day of her arrival at her husband's house, she had had no opportunity to seek her refuge in, and pay homage to Saṅghas and Bhikkhunīs. Neither had she obtained any chance to do any act of charity or *dāna*, and to listen to the noble Dhamma. This state of affairs having lasted for two and a half months, Uttarā was compelled to send information to her father about her plight. What she had conveyed in her message was: "Why should I be locked up and kept under detention? It would perhaps be better to declare me outright that I am their mean slave. It appears unjustifiable to let me be tied down and married to a heretic, nay, a man holding a heretical view. Since my arrival here up till now, I have been deprived of the opportunity to see or pay my respects and homage to saṅghas and monks and perform any kind of meritorious acts."

Having heard this news, her father felt very much depressed, and lamented, “What a pity! My daughter is undoubtedly suffering misery.” He therefore sent a sum of fifteen thousand rupees (kyats) to his daughter Uttarā. At that time, there lived a woman of some renown by the, name of Thīrimā in the city of Rājagaha. She earned her living by prostitution, taking a fee of one thousand rupees for every night spent by her with a man. This girl Thīrimā was hired for a sum of fifteen thousand rupees to look after and make Uttara’s husband happy for a period of 15 days. The money sent to Uttarā by her father was to enable her to do merits — *kusala* — freely within a space of 15 days. She then summoned Thīrimā who, after consultation, agreed to be hired to Uttara’s husband. With the express consent of Thīrimā, she was taken to Uttara’s husband from whom permission was sought by Uttarā that for a period of 15 days she would like to freely devote herself to performance of merits and that this Thīrimā would in the meantime look after him properly. Her husband being delightfully impressed with Thirima’s beauty and charm readily agreed to abide by the terms presented by Uttarā.

Commencing from that day, Uttarā daily accorded her invitation to the saṅghas headed by the Buddha and offered meals in alms at her residence. She also listened to the sermons and then personally managed in preparing meals, etc., for the saṅghas. On the 14th, Waxing day of

Thadingyut, her husband when looking at the kitchen down below through the window of his residential building, saw his wife Uttarā personally managing and supervising the work of cooking food and preparing meals for the saṅghas. She was perspiring and looking dirty with soot on her face. Finding her in such a predicament, he bemused, "O, what a foolish creature! She cannot find enjoyment in the luxury and comforts of this substantial and well furnished building. How surprising is it that she could only find her satisfaction and pleasure in doing service to these bald-headed monks!" He then retreated his steps from the window smiling.

When Thīrimā found him wearing a smile on his face, curiosity had aroused in her wanting to know the reason for his demeanour. She therefore went towards the window and on observation being made, saw Uttarā in the kitchen. A feeling of jealousy then crept up in her and she thought to herself as: 'O, this son of a millionaire still seems to have his close connection with this blooming base female creature." Marvellous indeed! She considered herself as the real landlady and owner of the big mansion after her sojourn for only 15 days. In fact, she had entirely forgotten that she was living in that place on hire. Nevertheless, she became envious and resentful against Uttarā. Apart from that, she bore grudge against Uttarā. Hence, with her ill will to make Uttarā miserable, she came down the stairs. Then making her way

to the kitchen, she took a cup of boiling butter and went close to Uttarā to do mischief. Seeing Thīrimā, Uttarā immediately reflected and began developing a feeling of loving-kindness and said to herself in soliloquy: "My friend Thīrimā has done a lot of benefits to me. The Universe is comparatively narrow as compared to the world of advantages bestowed upon me by Thīrimā. The advantages are immense, and it is because of her care and attention given to my husband that I have been able to perform the charitable deeds and listen to the Dhamma. If I have harboured any feeling of resentment or anger, may this scorchingly hot butter-oil which Thīrimā is carrying with her cause me harm by scalding. If, on the contrary, I have no feeling of animosity or anger against her, no harm or injury may befall me." She solemnly took oath of the truth of her noble-mindedness in the manner stated, and radiated her loving-kindness, *mettā*, to Thīrimā. The burning hot liquid of butter which Thīrimā cruelly poured upon her had the reverse effect of coolness of fresh water.

Thīrimā then reflected, "This cream of butter which has melted appears getting cold." She therefore again went off and fetched another cupful of boiled hot butter from the frying pan. Finding her doing what was considered horrible, the maids attending on Uttarā nearby became indignant and uttered, "Go away… you foolish bitch. Don't pour this burning oil on our Mistress." They simultaneously threatened her, gave her a good beating and kicked her

about. This made Thīrimā fall flat on the ground. Uttarā intervened to deter her maids from causing bodily harm to Thīrimā but to no avail. At this juncture, Uttarā asked Thīrimā with a feeling of reprobation, "O, Thīrimā, what has made you commit such an awful and serious crime, etc." So saying, she immediately caused her to be given a warm bath and anointed — with an extremely soft grease or jelly (lubricant) to relieve her pain and suffering.

Only then, realisation came to Thīrimā that she was rendering her service on hire and tendered her apology, begging Uttarā to forgive her. Uttarā then instructed Thīrimā to make an apology to and beg for pardon from her "father", the Lord Buddha. Briefly stated, as arranged by Uttarā, Thīrimā proceeded to the Buddha and His disciple — Saṅghas, paid her obeisance, offered meals in donation, and tendered her apology. Buddha then gave an exhortation, preaching the Dhamma in the form of a verse which, in essence, conveys the meaning — "Make a conquest of an angry man by 'patience' without spite and getting angry." After having heard this sermon, Thīrimā together with other five hundred females attained *Sotāpanna*. The significant point intended to be stressed in the story now cited is that Uttarā, the female devotee, had escaped from the burning heat of the boiling butter-oil poured upon her by virtue of contemplating and developing loving-kindness (*mettā bhāvanā*).

Relating to the story of Cūḷasiva Thera who became invulnerable from poison, no elaborated account was found in the present Aṭṭhakathā and Ṭikās. In regard to the events concerning Saṃkicca *Sāmaṇera*, it has already-been mentioned in the Tuvaṭaka Sutta (Burmese version) at page 90 wherein reference is only made to the fact that he had plunged himself in *jhāna*. It was not obvious as to what kind of *jhāna* he had developed. In the present instance, however, according to what has been stated in the Visuddhimagga, it is to be regarded as developing *mettā jhāna*. This would mean that immunity was gained from the dangers of fire, poison and other lethal weapons, such as a sword or a *dah*.

(8) *"Tuvataṃ samādhiyati"*, which means that the mind also quickly becomes stabilised and calm. To develop mindfulness wishing others happy is appropriate and easy inasmuch as everybody is willing to gain happiness. Hence, the mind is very likely to become tranquil within a short time.

(9) The next advantage is *"Mukhavaṇṇo vippasīdati"*, i.e. the complexion of the face can become clear. As stated earlier, it should be developed as may be considered appropriate. It is easier, of course. This will undoubtedly bring clear complexion of the face.

(10) The next is: *"Asammūhlo kālaṃ karoti"*. That is to say "Death takes place without bewilderment or perplexity." This is really important. When one is approaching death, he is likely to die without being able to gain proper concentration and mindfulness because of very severe pain, ache or tiredness which he has to suffer, or is likely to pass away with a feeling of greed or anger, or under delusion with a mistaken view imagining all sorts of erroneous thoughts. This is how death usually comes upon a person with the mind perplexed ridden by all kinds of entanglements. When death occurs to one in the manner as stated, it is almost certain that he is destined for the four *Apāyas* or Nether World. However, in some cases where one is in a state of coma or semi-consciousness, the mind may impinge on or stick to sensations relating to merits, or on *nimittas* (omens) concerning *Sugati*, i.e. the abode of Devas and the human world, fairly at ease. In that case, a person can hope to reach *Sugati*, an existence where happy conditions prevail.

(11) This is the last kind of advantage expressed in Pāli as: *"Uttari appaṭi vijjhanto,"* It goes to say that if *arahatta phala*, the Fruition of Arahatship, is not realised or attained beyond, or rather, outside the range of *mettā jhāna*, or in other words, if *arahatta phala* which is superior to *mettā jhāna* cannot be achieved, *brahmālokūpago* — Brahmā World will be reached. An ordinary worldling can reach the Abode of Brahmās if he has achieved *mettā jhāna*, Sotāpannas

and Sakadāgāmis may be reborn in the Brahmā World. Of course, an Anāgāmi is likely to be reborn in the abode of Suddhāvāsa in the World of Brahmās. If *jhāna is* not attained and if only ecstatic concentration approaching the attainment of *jhāna* (*upacāra samādhi*) is achieved, he can reach the world of human beings, and Devaloka which are existences known as *Sugati*. Dhanañjhāni, the Brahmin, whose case had been earlier mentioned, had reached the Brahmā World for having acquired virtue by developing *mettā*, etc., within about half an hour before his death. This is particularly worthy of note. It also deserves emulation.

Having given teachings on the Brahmavihāra Dhamma in a fairly comprehensive way, I shall now continue to talk something about Vipassanā.

Developing Mettā & Vipassanā Meditation in combination

A person after achieving *jhāna* by developing *mettā bhāvanā* can reach the stage of *arahatta phala* if he continues to contemplate Vipassanā depending on that *mettā jhāna* as a basis. Even if falling short of *arahatta phala*, he can reach *anāgāmi-magga-phala* and become an Anāgāmi. The way to contemplate is to first enter into *mettā jhāna*, and when this jhānic mind ceases, it is to contemplate on that *jhāna*. This

method of plunging in *jhāna* and then contemplating *jhāna* in turn by developing and contemplating Samatha and Vipassanā in pairs, is called *"yuganaddha"*, i.e., equipping oneself with meditation in pairs. The method of meditating Vipassanā is the same as the method of contemplating and noting by the present Yogīs. It is to contemplate and note what has been seen, or heard, or contacted, or imagined as "seeing", "hearing", "contacting", or "imagining", as the case may be. In the same way, after the occurrence of the jhānic-mind, this jhānic-mind will have to be contemplated and noted. The only difference is that a person who has attained *jhāna*, contemplates the jhānic-mind, whereas the present Yogīs, not being endowed with the jhānic-mind, should contemplate and note the mind or consciousness that is aware of what has been seen, etc.

What shall be done now according to the method of *yuganaddha* contemplation, is to develop *mettā* reciting as: "May all be happy". Then, contemplate with mindfulness on loving-kindness in turn. Developing *mettā* along with the contemplation of *mettā*-mindfulness in pairs, is the method. If so contemplated, the mind that is intended to radiate to a particular person while recitation is made, *rūpa* — the material element which utters, the sense-object of voice which sounds, and the mind-consciousness which dwells in his heart while reciting as: "May all be happy", will all be found vanishing instantaneously and continually.

Such realisation or awareness is the genuine Vipassanā insight knowledge which knows the characteristics of impermanence. This is stated as, *"khayatthena aniccaṃ"* (having ceased or vanished in a moment, it is impermanent). Let us bear it in mind and contemplate in the course of our recitation in the following manner:

> May all those monks, individuals and Yogīs residing in this meditation centre be happy. (repeat)
>
> May all beings in this meditation centre be happy. (repeat)
>
> May all monks and individuals within this township be happy. (repeat)
>
> May all beings in this township be happy. (repeat)
>
> May all people living in the Union of Burma be happy. (repeat).
>
> May all beings be happy. (repeat)

Every time it is recited as: "May all be happy" with consciousness, the mind that is put into this consciousness, and the mind that intends to recite, the bodily behaviour, and the sense object of the voice which utters, immediately vanish.

Brahmavihāra Dhamma

Part II

On the Full Moon day of Wāso, I explained how to develop *mettā*. Most of the teachings I gave then, referred to the derivation of *pāramitā* and *kusala* by way of developing *mettā*. From the point of view of the Visuddhimagga (The Path of Purification) we have so far only covered the manner of reflecting on the faults of the "anger", and the advantages of "patience". So I shall now continue to talk about how to develop *mettā* commencing from where we had stopped.

Way of sitting comfortably

We may add a little more according to the teachings of the Buddha relating to the manner of assuming a comfortable sitting posture for meditation.

The Enlightened One has directed, *"Araññagato vā"* either by going into or residing in a forest, **or**, *"rukkhamūlagato vā"* — by approaching or occupying a position under the shade of a tree or close to the trunk end of the body of a tree, or, *"suññāgāragato vā"* — by staying in a monastery, or a

house, or a building where there are no people, nay, which stands in a solitary place, *"nisīdati"* — should sit down or be seated. Obviously our Lord Buddha in His instructions, has given priority to practising meditation exercise in a forested area. Only when one is unable to proceed to a forest, he is advised to take his seat and meditate at the foot of a tree in a quiet place. Then again, if it is impossible to do so, to practise meditation in a monastery, or a house, or a building uninhabited by people, it would be the best to select a secluded place where there is peace and tranquillity. If, however, there is any other person who is indulging in meditation in the same area it would be better if that person is of the same sex. In any case, the best would be a secluded spot in a remote area where there is no other person except the meditator.

The manner of sitting posture to be adopted is stated as *"Pallaṅkaṃ ābhujitvā,"* i.e., to sit cross-legged. I have already explained about it in full. Furthermore, at the time of sitting, the instruction given is: *"Ujjuṃkāyaṃ peṇidhā*ya" i.e., the upper portion of the body above the waist should be kept erect, straight and perpendicularly. If one sits down loosely bending his back or twisting his body, the strength of his exertion or effort will be weakened. That is the reason why it is necessary to sit erect keeping the body above the waist perfectly upright. After taking a sitting posture as described, the instruction given to be followed

is: *"Parimukhaṃ sataṃ upaṭhepettvā"* — which means to fix one's thoughts 'only on the object of sensation (sense-object) and to engage oneself in active meditation with fixed concentration without letting the mind go astray.' In the present case of practising *mettā-Kammaṭṭhāna,* the mind should be directed towards people for whom loving-kindness is intended to be developed. It is essential to know and understand from the very beginning as to who are those in whose favour *Mettā* should not be radiated or developed first, and who are those not worthy of receiving *Mettā*.

Persons towards whom Mettā should not be developed at the initial stage

Mettā should not be developed at the beginning of the exercise towards: (1) persons who are hostile and unfriendly, or who deserves hatred (*appiya*); (2) persons who are dearest to you or your beloved ones, that is, those who, have close affinity with the meditator through deep love (*atippiya*); (3) persons who deserve neither love nor hatred, i.e., neutral persons; and (4) persons who are enemies.

Justification for not developing *mettā* at the beginning from such people is because it would be difficult to permeate

the feeling of loving-kindness, or rather, it would be incongruous to send your *mettā* to one whom you hate. It is also rather hard or awkward to transmit your *mettā* first to one's beloved ones like — your children, brothers and sisters. for whom you have intense love and attachment. Neither will it be easy to develop loving-kindness for people, such as, your own pupils or disciples and other neutral persons. It is because, if persons for whom you have deep love and affection are found to have become a bit miserable or have suffered, trouble and misery, you would probably become highly depressed or dejected. Next, it would also be difficult to put a stranger or a neutral person, who is unfamiliar with you, in the role of a beloved, person. Yes, indeed. It is well-nigh impossible to constantly radiate loving-kindness to a complete stranger. Leave aside emitting loving-kindness to an enemy. As regards an enemy, the moment you remember him, feeling of anger will arise recalling the past incidents or memories of his wrong doings or faults. They are the four kinds of people in whose favour or for whom one should not develop *mettā* — at the initial stage of the practise of loving-kindness meditation.

Persons upon whom Mettā should not be bestowed

Persons towards whom *mettā*, loving-kindness, should **not** be developed are:

(1) Persons not belonging to the same sex — *mettā* should not be developed and transmitted in particular to persons of a different sex.

(2) Persons who are dead and gone — *mettā* should not be developed towards such persons.

The reason for this abstention is that between the two persons who are not of the same sex, say, of the two persons — a male and a female — if a male or a man is particularly developing *mettā* towards a female or a woman, or, vice versa, i.e., if a female is especially developing *mettā* towards a male, sensual or human passionate desires (*rāga*) is likely to occur. In the long time past, a son of a government minister asked his Mahāthera, his spiritual teacher, "Your reverend Sir, on whom should I bestow my loving-kindness by developing *mettā*". The Mahāthera replied that he should develop his *mettā* in respect of a person whom he loved and adored. Thereupon, the minister's son, being very fond of his wife, after keeping observance of the noble eight-fold *silas* (*aṭṭhaṅga-sīla*) i.e., moral precepts, on one day, took his seat on the sleeping couch in a closed bedroom at night time, and developed *mettā* radiating his spirit of loving-kindness to his darling wife with concentrated contemplation. While thus performing, he became infatuated with extravagant passion (*rāga*). He therefore made an attempt to go to his

wife. Under the inspired influence of his sensuous desires, he entirely forgot about the door and in moving about wildly losing control of himself, hit the wall many a time. Becoming so angry and blinded by his passion, he struck the wall repeatedly with his hand and kicked it. It seems that this had happened not for a while or a few minutes. It has been stated in the Visuddhimagga as: *"sabbarattam"* — throughout the whole night, *"bhitthiyuddhamakāsi"* (he) was at war with the masonry wall and fought against it. The Visuddhimagga has also mentioned the upsurge of *rāga* as being an intrusion made by *rāga* itself enticing under the guise of *mettā*. As attachment of *rāga* has a tendency to take place with vigour, *mettā* should not be developed in a manner distinct from others towards a person of the opposite sex. However, transmission of *mettā* for the purpose of gaining *pāramitā* and *kusala* for about four, five, or ten times appears not prohibitive.

It is stated that if *mettā* is developed towards a person who was dead, neither *appanā-jhāna-samādhi*, i.e. boundless and perfect concentration, by contemplation, nor, *upacāra-samādhi*, i.e. inferior type of proximate concentration, can be achieved. A long time ago, a young Bhikkhu was said to be developing *mettā* dwelling his mind on his spiritual teacher. He was, however, unable to reach the stage of *jhāna-samāpatti* which he had once successfully practised and attained by indulging in ecstatic meditation. When

he made enquiries about his failure to attain the said *jhāna* as advised by a Mahāthera, he found out that his spiritual teacher had already passed away. Thence, he developed his *mettā* towards another person with his usual concentration. Only then was he able to attain *mettā-jhāna*. Therefore, *mettā* should not be developed in respect of or towards a person who had already passed away.

Persons towards whom Mettā should be developed first & foremost

In developing *mettā* towards others, priority should be given to one's own self. It is stated that first and foremost *mettā* should be developed towards one's own self giving voice to "May I be happy and free from misery." Or, "May I be free from danger, mental distress, bodily suffering, and be able to. shoulder the burden of one's own *khandha* (material body) with happiness." In developing *mettā* for one's own well-being, the intention, of course, is not to acquire merits. Nor is it developed to gain *samādhi* (concentration). It is meant to serve as an example by comparison that others also wish to be happy like he himself wishes to be. One may be developing *mettā* as: "May I be happy for years and years, nay, for a hundred or thousand years, but

there is no possibility of achieving *appanā-samādhi*. If one is developing *mettā* for his own well-being expressing his own sentiment, "May I be happy", it would serve as an evidence, or rather, stand witness to the fact that others would also wish to be happy, or, to live happily and be alive and also be free from misery as he himself wishes to be so. That is the reason why instruction has been given to develop *mettā* towards one's own Self, or one's own well-being initially when beginning with the exercise. The Visuddhimagga has said so. The Enlightened One has made an exposition by preaching a Verse as quoted below which indicates that a person loves his own self the most.

> *Sabbā disā anuparigamma cetasā nevajjjhagā*
> *piyatara mattanā kvaci. Evaṃ piyo puthu atta*
> *pareysāṃ, tasamā na hiṃ se paramattakāttmo.*

Sabbā disā — all ten regions or places, *cetasā* — with imagination or thoughts, *anuparigamma* — going round and round in search of, *attanā piyataram* — a person who deserves more love and affection than one's own Self, *kvaci* — in any place or anywhere, *neva ajjhagā* — cannot be found. *Evaṃ*, Similarly, *pareysāṃ* — other people also, *puthu atta* — with reference to their own respective Self, *piyo* — love (himself) the most. *Tasamā* — Inasmuch as every being loves his own Self the most, *attakāmo* — one who loves his own Self, nay, who cares most of his own welfare or for

his own good, *paraṃ* — will not cause another person, *na hiṃ se* — suffer, misery, nay, should develop *mettā* without causing misery to others.

After developing *mettā* towards one's own self taking one from the outstanding example cited above, *mettā* is to be developed towards either a teacher who is worthy of love and respect, or towards the grandfather, father, uncle, etc. Or, in the case of females, towards the grandma, mother, aunt and so on. The manner of developing *mettā* may be described as: "May the Sayādaw be happy and free from misery. Or, "May the grandfather, father, and uncle be happy. (In the case of females) "May the grandma, mother and aunt be happy and free from suffering and misery." In this way, *mettā* should be developed about once ever three seconds. *Mettā c*an also be developed towards any other person deserving of affection and respect, if not towards your teacher, grandparents, mother, father and so on.

The mind should be bent upon the recipient of *mettā*, loving-kindness, whoever he may be, and then transmit this feeling of *mettā* as "May he be happy" for hundred times (thousand, ten thousand and hundred thousand times) continuously. If one's objective is for the achievement of *jhāna-samādhi*, *mettā* should be developed all throughout day and night without a break excluding the time for sleep as an interval for a respite. While developing, the mind may

flirt. These wandering thoughts are *akusala* demerits, known as *nīvaraṇas*. The moment you become mindful of such thoughts or imaginations, these should be rejected, and then, continue to go on developing *mettā*, continuously. When the power of concentration, *samādhi* becomes strong, such wandering thoughts will gradually lessen. If *samādhi* is fully strengthened, the mind will cease to wander and remain fixed on the person to whom *mettā* is transmitted. This is the realisation of *upacāra-samādhi* which is free from *nīvaraṇas*.

How Jhāna is achieved

When this *upacāra-samādhi* becomes strong and keen, the mind will dwell fixedly on the recipient of *mettā* if it is drifting and floating along the stream of sensations in a dream. However, the mind may stay on only for a moment in the first instance. When continuous development of mindfulness on *mettā* is further carried on, it may stay put on the sense-object for a duration of one minute or more, up to even one hour or so.

When thus, absorbed in mindfulness of *mettā* despite the environmental effects of sensational objects, the mind does not make short flights to these sensations but will remain firm, stable and gets implanted on the person who receives the *mettā* wishing him happiness. Rapturous

feeling will also become conspicuous. *Vitakka* and *vicāra*, reflection on the mind and investigation of what is going on with a bent towards the recipient of *mettā* will become strengthened and obvious. The whole body will become evidently buoyant, light and comfortable. The stabilised mind becomes tranquil without going astray. This tranquillity of the mind (*ekaggatā*) with particularly obvious manifestations of *vitakka*, *vicāra*, *pīti* and *sukha* is part and parcel of the noble attributes of the first *jhāna*. All these noble qualities are called the first *jhāna*. If such an achievement is derived, it is the attainment of first *jhāna*. This is the reason why the Visuddhimagga has said that such a person can attain *appanā-jhāna* even while developing *mettā* using the expression — *"Evarūpe ca puggale kāmaṃ appanā sāmpajjati."*

This first *jhāna* having imbibed or included the attributes of *vitakka* which reflects on the sensation, and of *vicāra* which investigates into the nature of sensation, is not as strong and vigorous as it should be. Even in the course of absorption in *jhāna*, if harsh sounds and shrill voices strike the ear-base of the sensation of hearing, the mind-consciousness may rise from *jhāna* and then reaches the sound which is the sense-object. That is why *mettā* should be repeatedly developed towards the person on whom the mind is usually made to dwell, to create the tranquil *"Jhānic-mind"* without inclusion of *vitakka* and

vicāra. When *samādhi* gets strengthened extreme joy or rapture together with the calmness of the mind which are far more increasingly better, will occur without making effort to let the mind inclined and reflected towards the sensation, and also without making investigation into that sensation. This is the achievement of second *jhāna*. *At* the moment of absorption in a trance of that *jhāna*, intense delight or ecstasy is of the highest degree. If this extremely rapturous feeling — *pīti* is not desirable, continuous development and transmission of *mettā* should be made towards the usual recipient of *mettā*, When concentration gets fully developed and strengthened, excellent mental happiness and tranquillity of mind without rapture (*pīti*) will become obvious. That is the third *jhāna*. This *jhāna is* the most. exalted or the highest *jhāna* among *mettā-jhāna*.

Either after achieving the *jhāna* just mentioned, or, before achievement of that *jhāna*, if it is desirable to develop *mettā* equally balanced towards all beings, it may be developed and radiated on the most affectionate person as "may such one be happy, etc." It would be much better to develop and transmit *mettā* after the attainment of *jhāna* rather than before the attainment. Purified form of *mettā* can occur easily. Hence, after *mettā-jhāna* has been achieved in respect of the most affectionate person, development of *mettā* may be made directing towards, or in favour of

a neutral person. After such an achievement of *jhāna* for the sake of a neutral person, *mettā* may be developed and bestowed upon a person who is an enemy, if there is any. In radiating *mettā* towards different recipients one after another, different kinds of feeling or mental consciousness of *mettā* should be developed only after firm and gentle mind has been brought about and cherished. This is what the Visuddhimagga has stated.

The statement that the mind or mental consciousness has been brought about to become or and gentle, in fact, refers to the acquirement *of upacāra-samādhi* in the least. The best method is to change the course of developing *mettā* only after achieving the *jhāna*. Of all the various expressions, the statement: *"Mettā* should be developed towards any enemy" is intended for the Yogī who has an enemy. Therefore, from the very outset, I have stated as: "…a person who is an enemy, if there is any." A Yogī, if he has no enemy, should not bother about the enemy in developing *mettā* after he has developed loving-kindness towards a neutral person.

Anger is likely to occur, remembering the wrong done by a person who is an enemy, while a Yogī is developing *mettā* towards him. When such an incident happens, *mettā-jhāna* which has been previously achieved in respect of any other person beforehand may be recalled and

repeatedly plunged in; and then, by developing *mettā* towards this particular enemy after rousing up, off and on, from the mental state of absorption in *jhāna*, he should dispel or extinguish the fiery anger. In regard to those expressions, since the Visuddhimagga has stated as: "*Mettaṃ samāpajjiṭvā vutthahitvā*", it is clear enough that *mettā-jhāna* has been attained in respect of other person except the enemy. Hence, I have stated that developing *mettā* by shifting on to another after attainment of *jhāna* in respect of the former person, is the best.

Method of reflection to subdue anger

After repeatedly absorbing in *jhāna* that has been realised in radiating *mettā* to persons mentioned in the foregoing, and then, by developing *mettā* towards an enemy after arising from that *jhāna*, if the anger cannot as yet be totally eradicated or repressed, advice is given to extinguish the burning anger by reflecting and bearing in mind the exhortation that has been made by the Buddha citing a saw as an example, etc. The manner of reflection to be done is:

"Oh, my dear indignant Yogī! Is it not true that the Exalted One has given exhortation as — O, monk! If one, (for having suffered badly in the hands of the bandits, robbers and dacoits by being cruelly deprived of his bodily limbs,

such as, hands and feet which have been cut off with a double-edged saw fixed with a handle at both ends), gets angry and has done wrong in retaliation against the villains who have ill-treated him, is, I say, a recalcitrant resisting my due admonition".

Next, if retaliation is made in anger on provocation against a person in whom anger has first arisen or started, the raging anger which subsequently takes place in another as a reaction, is worse than the anger that has first occurred. (It is because the person who later becomes angry has knowingly followed the wrong footsteps of the first man who gets angry). Is it not true, as admonished by the Buddha, that "a person who can tolerate an angry man refraining himself from getting angry, is a victor in battle which is hard to be won?"

And then, it has also been preached that if a Bhikkhu, who can remain calm or in mental peace without being angry although fully aware of the fact that the other (who provokes) is in an angry mood, may be said to be a disciplined person for the benefit of himself as well as for the benefit of the other.

Furthermore, putting it in a nutshell, out of the seven kinds (of behaviour) which the enemy would be pleased to see, the first is (1) a change in the facial expression of an angry

person whose looks suddenly becomes ugly. This is one which the enemy would find it agreeable. (2) A person who is inflamed with anger will not have a sound and peaceful sleep. This is also one of the liking of the enemy. (3) A person heated with anger is likely to lose his business deal which might be adversely affected. This is one which an enemy will find it amusing. (4) A person who is dominated by anger may be lacking in riches, or rather, may not have enough of wealth and possessions. This too is one which an enemy likes to see. (5) A person who is of a fiery nature and is prone to vehement anger is likely to have a shortage in the number of personal attendants or retinue. An enemy is rejoiced to find such a state of condition. (6) A person of anger will not have a wide circle of friends. This also brings delight to an enemy. (7) A person who is sensitive to anger and is furious cannot possibly be reborn in *sugati* (an existence where happy conditions prevail) after his death. The gist of this admonition is the advice given to nurture the spirit of patience by repelling the force of anger so that the liking or the wishes of the enemy may not be fulfilled.

Next, is it not also true that teachings has been made thus: "Just as the firewood which is used in. disposing of corpses by burning at the time of cremation, is worthless for use in both the rural and urban areas, a Bhikkhu who is avaricious and committing vices with anger and malice being deprived of both the benefits of enjoying sensual

pleasures (*kāmaguṇā*), and of the accomplishment of morality, will not be worthy of respect and will serve no useful purpose in the role of a Bhikkhu both in towns and villages, i.e. in urban and rural areas."

In view of the above facts, if you, a Yogī, is in anger, you will be regarded as a person who is disobedient to the noble instructions given by the Exalted One. You will be like a vanquished, in a battle which is difficult of winning a victory, and will also be more vicious than the person who initially becomes angry with iniquity. One should therefore reflect and think over seriously by teaching and reforming himself, and then, exercise over his anger.

If by reflecting as such, anger cannot as yet be suppressed or extinguished, do not think of and ponder upon the bad behaviours of the enemy, but instead, let your anger subside by reflecting on the good points in his physical, mental and verbal behaviours.

And still, if by reflection as stated, feeling of anger cannot as yet be subdued, reflect upon what is going to be stated now, and put out this fiery anger which has arisen. The manner of reflection is only mentioned in the Visuddhimagga and is not to be found in other Pāli Aṭṭhakathās. The relevant verses are exactly ten in number. I shall continue on and explain these verses very briefly.

(1) In the case of an enemy wishing to cause misery and suffering, injury can only be inflicted by him on your physical body. No harm can be done against the mind. In spite of this why do you want to do things to the liking of the enemy and cause mental distress, which the enemy himself is incapable of doing?

(2) Why can't you discard or reject the anger which is likely to bring disastrous effects and no beneficial results, despite the fact that you have donned the yellow robes and have become a Bhikkhu after abandoning all your friends capable of giving you a lot of advantages?

(3) Why do you entertain and caress the spiteful anger which is capable of wiping or chucking out fear and shame, patience, loving-kindness and compassion, which are the basic fundamentals of morality (*sīla*), which you have personally observed? Where can such a fool as you are, be found? It means to say that you are the most silly person since you have entertained the anger which can destroy and root out your own morality.

(4) You are angry against another for having done wrong to you. Is it not true then, that you who have so become angry, is plotting to offend him in the same manner as has been done to you, in retaliation?

(5) it is most likely that any disagreeable act done to you by another is to stir up your anger, or rather, to make you angry. Such being the case, is it not true that by yielding to your anger, it would amount to fulfilling the desire of another person?

(6) It is not quite sure that you who are angry, will definitely make your enemy miserable. Hence, is it not true that even now, at present, you are ill-treating yourself by stirring up anger and causing misery to yourself?

(7) As the enemies are foolishly following the path of vice which is unprofitable, as provoked by anger, will there be any justification for you to commit wrongful acts out of anger following the footsteps of your enemies?

(8) If any detestable and disagreeable deed is done to you by your enemy based upon anger, you should dispel or overcome this anger. As a matter of fact, why do you unnecessarily cause strain to yourself with an angry feeling towards an individual human being who is not deserving of spite and hatred. (It means that you have done something wrong only at the dictates of "anger" to whom you have become a slave.) Hence, this anger itself needs to be rejected.

(9) *Rūpa* and *nāma*, matter and mind, are transient by nature and are occurring only for a moment, followed by

dissolution instantaneously. Such *rūpa* and *nāma* which are seemingly thought as having done wrong to you, have already dissolved into thin air in an instant. These *rūpa* and *nāma* are no longer there. They have disappeared altogether. Thus, at the present could you pinpoint that 'matter and mind' in the person of the enemy with which you are angry? New *rūpas* and *nāmas* which have subsequently occurred are not doing any wrongful act or harm to you. Those which are considered as having done harm to you have vanished. Hence, there is no meaning in being angry with *rūpa* and *nāma*. (It means to say that *rūpa* and *nāma* with which you are quarrelling no longer exist).

(10) If one is causing misery to the other, both the doer himself and the one who suffers are the prime factors, which bring about or produce the effect of misery. In other words, both of them are responsible for the causation of misery. If that is so, since you yourself are not free from blame for the cause of misery, why are you angry with the 'doer' only

The above is the summarised statement of the ten verses — *gāthās*, translated in plain language, as mentioned in the Visuddhimagga. The manner of reflection laid down therein is extremely profound. Reflection may therefore be made as stated to extinguish the flame of anger.

How to subdue anger by reflecting on Kamma as one's own property in possession

If by reflection as indicated in the ten verses, anger cannot as yet be subdued or extinguished, it should be reflected upon *kamma*, the resultant effects of all good and bad actions done by you, as your own property in possession on which reliance is to be made to eradicate the anger. The manner of reflection may be stated thus: "Oh Yogī you are developing the practice of *mettā bhāvanā*. While being angry what is your intention to do against the other? Is it not true that, whatever action, you have done based upon anger will in consequence, bring about evil or bad effects to your detriment? Yes, indeed. Your *kamma* (the resultant effects of good and bad actions you have done) is nothing but the 'cause' of your own doing. *Kamma* is the only one which you really own or possess. You are sure to inherit this *kamma* which constitutes all kinds of wilful actions, whether mental, verbal or physical; thoughts, words and deeds, either good or bad, done by you on your own volition. *Kamma* is your own relative and refuge. The kammic effect which occurs or takes place depending upon anger will not con tribute to your achieving *magga-phala*. Neither will it do good to you to be reborn in the world of humans and Devas where happy condition's prevail. It will not render help but will only cause you to suffer misery in hell, etc. If you commit the evil *kamma* of anger, it will be like "a person who first suffers the burns and gets awfully

dirty by holding and carrying in his hands the burning hot coal, and disgusting filth or excrements, with which he is going to cause injury and misery to the other."

Just imagine a person whom you recognise as an enemy. What harm could possibly be done by him with his anger? Will not this anger that is generated in him be to his own disadvantage? He too has his own *kamma* (action — moral and immoral volition) as his real estate. He is the inheritor of his own *kamma* done by himself on his own volition, etc. The enemy who has done evil *kamma* by being angry, will suffer its harmful effects "just as a person on whom the dust will fall back by the force of wind if he sprinkles or throws the dust to shower upon another man, standing against the wind on the leeward side from an adverse position." The Buddha has therefore exhorted.

> "If a certain fool commits wrong against a noble person of purified conduct, this wrong doing will react upon him as a retribution, etc."

How to suppress anger by reflecting on the attributes of the Bodhisatta

If anger is not yet abated or subdued by reflection as stated in the foregoing, it should be suppressed by reflecting

on the noble qualities or the attributes of the Buddha in his various states of existence previous to attaining Buddhahood. The manner of reflection is:

"Oh, noble Yogī, the Buddha's disciple! Your Teacher, the Lord Buddha, in his capacity as a Bodhisatta, i.e. in his existences prior to attainment of his Enlightenment, for a period of four *Asaṅkheyyas* (æons) and a lakh *Kappas* while relentlessly exercising the virtues required of a Bodhisatta to accomplish the *pāramitās* (perfection), had practised forbearance or patience without polluting the mind with anger even against all sorts of murderers who were his enemies. The way of practising patience is illustrated in the Visuddhimagga beginning from the story of *Silavā* as an example. But now we shall cite an example of practising patience that can be found in the *Khantīvadī Jātaka* story.

How patience was exercised by Khantīvadī, a great hermit

At one time in the ancient days, during the reign of King Kalābu in the city of Benares, the Bodhisatta, born of a high caste Brahmin (Brāhmaṇa), was a multimillionaire possessing eighty crores of rupees. When his parents died leaving behind all their wealth and properties, it had occurred to him that his parents were unable to take along

with them what they physically owned on their demise, though they were able to accumulate immense wealth. On his part, considering that he should take them with him on his death, he generously gave away all his possessions in charity to those who deserved. Thereafter, he went into a retreat in one of the forested areas of the Himalayas assuming the role of a hermit. He lived only on fruits which were available in the forest. There was however, no salt for consumption. In order, therefore, to have proper and adequate nourishment, he made his way to villages where there were people, to procure salt and sour fruits for his own personal consumption. Eventually, he reached the city of Benares. When going round for alms in the city, the Commander-in-Chief of they finding him worthy of reverence, respectfully invited him to his residence to accept the offer of meals. Later, he was requested to reside in the pleasance of the king's royal garden. This request was accepted by him. He continued to stay in that royal garden as his place of retreat.

While he was so residing on one day, King Kalābu visited the royal garden in the company of his queen and maids-of-honour together with a large retinue to hold a ceremonious function. The ceremony was held comprising a series of performances of music, ballet, etc., on a magnificent and spacious marble slab within the precincts of the royal garden. The king enjoyed the festivities watching the

display of music, songs and dances after taking a lying posture with his head resting on the thigh of a damsel whom he adored. Merry-making including the dance with accompanying music formed part of the celebrations taken part by professional artistes and maids-of-honour from the royal palace. While listening to the soft music, the sweet melody had lulled the king to sleep. Finding the king in deep slumber, the troupe of female singers and dancers stopped playing music for a moment and roamed about the garden sight-seeing. While thus making a rambling excursion, they came across the great hermit, the Bodhisatta. They then approached him wishing to listen to the preaching which he might be inclined to give. At their request, the great hermit delivered a sermon appropriate to the occasion.

At that time the maid-of-honour on whose thigh the king had rested his royal head, manœuvred her limbs to wake up the king. The king when aroused from his sleep found none of his retinue and maids near him. When inquired as to where they had gone to, the maid whose thigh had served as a cushion for the king's head, answered that the whole crowd had gone to the great hermit. On hearing the news, the royal monarch became furious with jealousy. He then picked up his sword and hurried his way to the hermit, uttering with an uncontrollable anger that he would give the hermit a good lesson.

Seeing the king raging with anger, one of the maids-of-honour close to him caught hold of his sword and tried to calm him down. However, King Kalābu's anger remained, uncontrollable, he asked the hermit what was the Doctrine which he, the hermit, professed. The great hermit replied that his tenet was the Doctrine of *khanti* (patience), saying that tolerance, exercised by one without feeling angry against those who provoked, railed and raved, is called "patience". The king then telling the hermit that he would put him to a crucial test to find out if he was really accomplished with patience, ordered his servant, the Executioner, in this manner. "You better pull down this villainous thief, the hermit, lay him prostrate on the ground and punish him with two thousand lashes by whipping with a twisted cane fixed with sharp-pointed pins, on all four sides of his body."

The executioner gave the hermit two thousand lashes as ordered by the king. Ordinarily, a person would surely succumb to the injuries received if he has to undergo a penalty of 2,000 lashes. Curiously, the great hermit was found still alive, possibly because of his noble qualities of *khanti* or of relaxed or slack force put in at the time of whipping — no one can say. However, the thick outer and inner thin layer of skin covering the flesh of the entire body of the hermit was grievously torn. Flesh was also torn to bits. Blood flowed out profusely. Just imagine how

severe the pain and suffering would be that the said hermit had to undergo. In spite of this ferocious ill-treatment, the great noble hermit harboured no anger, ill-will or grudge either against the king or the executioner. This is the cruel punishment imposed without rhyme or reason or fault whatsoever. Ordinarily, such a treatment would induce anger and malicious feeling. This kind of patience indeed calls for the spirit of emulation from Yogīs who are developing *mettā*.

Finding the great hermit still alive, the king asked him what doctrine he was practising. Thereupon, the Reverend Hermit replied, "I firmly hold the Doctrine of Patience O, King, do you think that this 'patience' — (*khanti*) can be traced in the skin of my body? It is not underneath the layers of the skin. 'Patience' resides in my heart of hearts and never runs out. Infuriated by this mental attitude, King Kalābu ordered that two hands of the hermit be cut off and also that the lower extremities — the two feet, the ears, and the nose be sliced off. The Executioner strictly complied with the king's orders and cruelly cut off those bodily limbs with an axe. Every time a limb was severed, a question was put as to what was the kind of Doctrine accepted by the hermit. The reply given by the great hermit repeatedly to the questions, was the same as before, that he had held firmly to the doctrine of patience which found its abode in his heart. Eventually, the king after uttering in

disgust as: "You cunning hermit. Better live on invoking or hoisting your own *khanti* foully kicked the hermit in the breast with his foot and then departed. After his departure, when he reached the gate of the royal garden, this King Kalābu was swallowed down by the earth. It has been mentioned in the Aṭṭhakathā (Commentary) that this wicked king was dragged down to *Avīci* — hell, enveloped in burning flames.

Thereafter, the Commander-in-Chief of the army came over to the great hermit and tendered his apology not to feel angry and bear malice against the State (country). Thereupon, the Reverend Hermit gave his reply as follows:

> *"Yo me hatthey ca pāde ca, kaṇṇa nāsañ ca chedayi.*
> *Ciraṃ jīvatu so rājā, na hi kujjhanti mādisā."*

Senāpati — Oh, Commander-in-Chief! *Yo* — He who is King Kalābu, (has caused), *me* — my, *hatthey ca* — hands and *pāde ca* — feet, *kaṇṇa nāsañ ca* — the ears and the nose, *chedayi* — to be cut off. So *raja* — This King Kalābu, *ciraṃ jīvatu* — may live long. *Hi* — For being able to develop *mettā* without getting angry, *mādisā* — noble and virtuous persons like me, *na kujjhanti* — are not used to getting angry; nay, are able to develop *mettā* with best wishes and goodwill and not being accustomed to getting angry.

O, dear Yogī who is developing *mettā* through meditation in accordance with the teachings of the Lord Buddha! Your enemy who has done wrong to you will not be as bad as King Kalābu. Isn't it then proper for you to be patient without getting angry just as the great *Khantīvadī* hermit was able to endure, with patience and with no anger, the afflictions of the heinous crime committed by King Kalābu?

The Story of Dhammapāla, the young lad

At one time in the past old days, Mahāpatāpa was the ruling monarch in the country of Benares. At that time Bodhisatta entered the womb of the chief queen Candā Devī who later gave birth to a son. Bodhisatta, the newly born baby was given the name of Dhammapāla. When this young prince Dhammapāla was seven months old, his mother, the queen, after bathing her child and dressing him with fine costumes, was caressing and jovially playing with the infant with love. At that moment, the queen whose joyous thoughts were momentarily riveted on her bonny son, being so delighted that she failed to get up and pay respect to her husband, the king, who had by then come over to the place where the mother was molly-coddling the child.

The king on seeing the mother fondling her son, imagined, "Even now this woman is becoming swell-headed and conceited, relying on her son. When the child become a grown-up, it is almost certain that she will surely neglect me. Perhaps, it would be better to get rid of the son now." With a feeling of disappointment which had reflected on his facial expression, he left the place and proceeded to his royal chamber where the throne had stood. He immediately sent for the Executioner and gave orders that the infant child be brought before his presence. Judging from his looks from the very outset, the queen knew that her husband, the king, had entertained his resentment against her. Realising this unhappy state of affairs, the queen was shedding tears while folding the baby to her breasts.

While she was thus weeping, the Executioner appeared and snatched away the child Dhammapāla from her. She followed from behind the Executioner with a pensive mood. On their arrival before the king, the child was put on a wooden slab. Orders were immediately given by the king to chop off the hands of the poor little unfortunate child. The queen Candā Devī entreated the king that the child was innocent and that only she had the fault. She pleaded repeatedly that her hands be cut off instead of the hands of her innocent soil but to no avail. The Executioner had to obey and execute the orders of the king. The

hands of the seven months' old infant Dhammapāla were therefore cruelly chopped off with an axe. The two small tender hands were dismembered as if a delicate sprout of a bamboo plant is severed. The young infant, Bodhisatta, however, did not flinch or cry but remained still with patience. Hence, the commentary goes to say:

So — This young child Dhammapāla, *hatthesu chijjamānesu* — when cut off his hands, i.e. while his hands were chopped off, *nevarodi* — neither uttered a cry, *na paridevi* — nor wailed or lamented, *khantiñca* — exercising the spirit of patience, and, *mettinca* — wishing happiness to the other, *purecārikam katvā* — guided by the thoughts of lovingkindness, *adhivāsesi* endured the pain and suffering by resigning himself to the situation (fate).

The mother — queen Candā Devī after picking up the soft tiny hands that had been severed, folded them close to her bosom and was bitterly sobbing. Thereafter, the father Mahāpatāpa king again ordered the Executioner to cut off the two feet and then, the head of the child. The queen went on retreating her husband to pardon the innocent child but to no purpose. The Executioner then severed the child's head as ordered by the king and even tossed up the little delicate body of the child in the air and on falling down, caught it up with the sharp-pointed sword and played with it as if it were a wreath of flowers. It is almost unbelievable

that there was such kind of foolish, wicked and heartless father without a tinge of mercy in him. However, there is every possibility of finding such a merciless man from among the worldly people when one becomes a slave to "Anger". Because of this possibility, the case of this wicked King Mahāpatāpa, father of Dhammapāla, has been cited as an example. The queen died of a broken-heart on the spot while weeping and wailing. By a curious coincidence, King Mahāpatāpa also fell down from his throne and dropped on to the floor first, and eventually reached the level of the earth below where he was swallowed down to death. It was stated that he had gone down to *avīci* hell, one of the eight *Narakas*.

As for the young child Dhammapāla, it was stated that he passed away peacefully while exercising patience without any anger which had not arisen till the time of his death. Considering this episode, it might be possible for a Yogī who is developing *mettā* to endure pain and suffering without being angry, just as the young child Dhammapāla had practised forbearance.

The manner of practising patience by Chaddanta

Mention is made in the Visuddhimagga to reflect as to how patience was exercised by Chaddanta, the King of the

Elephants, our Bodhisatta in one of his previous existences, without anger and ill-will when Sonothe, a hunter, shot at him with a poisonous arrow.

Mahakapi, a huge monkey once saved the life of a man who had accidentally fallen into a deep ravine. After having been rescued from the danger of death, this man cruelly struck the head of his Saviour with a big stone when the latter had fallen asleep through exhaustion. However, the noble-minded monkey bore no resentment and grudge against him and even rendered his assistance to this man by escorting him to reach the zone of safety where human beings lived.

Then also, there were instances of two Bodhisatta dragons — one by the name of Buridatta, and the other, Campeyya, a Nāga Chief, who were captured alive and ill-treated by a snake-charmer, while they were observing the noble precepts (*sīla*). The snake-charmer took these snake-dragons (*Nāgas*) to towns and villages where he displayed an exhibition of these two noble creatures making them dance to the tune of music played by him. These Nāgas possessed inherent supernatural powers and were so highly poisonous and potent that by just looking at the persons with spite and omitting fiery flames, people would be reduced to

ashes or killed. However; the said two Nāgas endured the misery brought about by their enemy, the snake-charmer. The manner in which they practised patience refraining themselves from anger, may be reflected, as explained in the Visuddhimagga.

Exercising patience through mindfulness as exampled by Ven. Poṇṇa

At one time, Venerable Poṇṇa, a native of Sunāparanta country, entreated the Exalted One to deliver a teaching to him in a concise way. The Buddha, therefore, taught him as below:

"O, my son Poṇṇa! There are pleasurable and agreeable sights and scenes, or sense-objects which can be perceived and known by the eyes. These pleasurable sense-objects are also concerned with one's own desires. They are also prone to sensuous attachments. If the sense-objects or *rūpa* that come into your view, are accepted with pleasure and looked upon as being agreeable with admiration, or are embraced and grasped or retained in your possession, it would cause rejoicing in you, called *"Nandī"*. O, my son Poṇṇa! I say that misery will take place because of this delight and pleasure."

(Similarly, teachings were given in respect of the sensations of sound, smell, taste, touch and thoughts.)

"O, my son Poṇṇa! The way to end misery, or rather, to make misery come to a cessation is not to accept or entertain the different sensations arising from different sense-objects which will cause to generate a feeling of delight and pleasure. If it is done so, there will be no opportunity for *Nandī* to occur. O, my son Poṇṇa! Because of the cessation of pleasurable conditions and feelings, misery and suffering will entirely cease."

"O, my son Poṇṇa! I have already given due admonition to you in a brief manner. You, who have heard and received this admonition may now let me know the place where you are going to reside." To this query, Ven. Poṇṇa replied: "My Lord, I'm residing in Sunāparanta state in the westernmost part of the Continent of India, which is called Jambūdipā."

"O, my son Poṇṇa! The citizens of Sunāparanta are rude, rough and petulant. If they scold you land utter abusive words at you, how would you feel.

"My Lord, if they abuse and rail at me, I would bear in mind in this manner: O, these citizens of Sunāparanta are not at all bad. They only utter abusive words and rebuke, and

have not yet made any physical assault on me," answered Ven. Poṇṇa.

Buddha further interrogated him as: "If they give you a beating and attack you physically, how would you feel?" He then replied, "I would forbear it with a feeling of tolerance that Sunāparanta citizens are only doing harm to me with their hands. Since they have not caused injury to me by throwing stones at me, they will be considered as having conducted themselves fairly well."

Questions then followed as to how Ven. Poṇṇa would react or respond if he were assaulted physically with stones, sticks, and swords (*dahs*) not to the extent of causing him death. The reply given to every question put was that he would tolerate and consider them as not behaving badly. Then the question arose as to how he would bear in mind and feel if he were killed by being cut with a *dah*. The response given was that having heard of an incident, where some of the Bhikkhus from among the disciples of the Lord Buddha had even got to find for a lethal weapon such as a *dah* to commit suicide for being disgusted with their own material body and life existence, he would reflect on the said incident and consider himself lucky enough to be killed by another person without the need to look for a lethal weapon — a *dah* — which can cause death.

This Venerable Poṇṇa later made his way to Sunāparanta country and carried on practising meditation. He was said to have become an Arahat even before the end of his first *Vassā*.

As such, there is every likelihood of a Yogī to be able to extinguish his anger by reflecting on the manner in which Venerable Poṇṇa had borne in mind or his mental attitude, as cited in this Sutta.

If anger cannot as yet be exterminated by reflecting on the noble attributes and moral conduct of the Bodhisatta, the Visuddhimagga has stated that the eleven advantages of *mettā* should be reflected as has been enumerated earlier. O, Yogīs, if you are developing *mettā* and cannot dispel this 'anger' by so doing, you should clear it by reflecting that you would otherwise lose all the advantages of *mettā*.

Extinguishing anger by reflecting on the elements after analysing them

It is stated that if anger cannot be subdued as yet by employing the methods cited above, it should be reflected after examining the elements analytically. The manner of reflection to be made is:

O, Yogī, you, who are developing *mettā* through meditation — what are you angry with in the other person? Are you getting angry with his hair on the head, or against his urine? Putting it in another way, since the hair is made up of four constituents viz.: the elements of earth, water, fire and air, are you angry with *pathavīdhātu*, or *āpodhātu*, or *tejodhātu*, or *vāyodhātu*? In other words, who is your enemy? Inasmuch as he is dependent upon the five *khandhas* and the twelve *āyatanas* (the six organs of sense and the six objects of sense — the internal and external senses or properties) and the eighteen *dhātus*?

Are you angry with the *rūpa*, matter, from among the *khandhas*, etc.? Or, with *vedanā*, Or, *saññā*? Or, *saṅkhāras*? Or, mind-consciousness, the *viññāṇa*? Or, *cakkhayatana* (the eye), Or, *rupayatana* (*sight*), Or, *manayatana* (mind), Or, *dhammayatana*, ideas or sensations? Or, *cakkhudhātu* (the element of eye), Or, *cakkhuviññāṇadhātu* (the element of eye-consciousness — vision), Or, *manodhātu* (mental reflection or the mind that accepts), Or, *dhammadhātu* (ideas or objects), Or, *manoviññāṇdhātu* (mental consciousness)?

If analytical observation of the *dhātus* (elements) is made, it will be convincingly realised that anger has no abode in the human body, just as a tiny grain of mustard seed will have no place when rested upon a very small pinpoint, or, just as there is no place in the sky for colouring-matter to be painted.

How anger is subdued by a 'give & take' policy

If a person is incapable of making an analytical observation of the *dhātus* (elements), charity or alms-giving should be made. One's own personal property or any other thing should be. offered in donation to the person whom one resents or hates. Property or goods be also accepted in return from that hateful person. However, if the person whom you hate has no propriety of conduct in making his livelihood, you should only offer your property. If such a "give and take" policy is adopted, feeling of animosity or vengeance will surely be eradicated. Even resentment or hatred borne by an enemy in his past existence that has resuscitated in this present life existence, will, it is stated, be extinguished. An instance may be cited in this regard.

On a mountain known as Cittala where Piṇḍapātika Thera resided, an old Thera who bore an inveterate hatred against the former, made three attempts to oust him from his place of residence. In a *Saṅghika* monastery, i.e. a monastery which has been bestowed on the Saṅgha as a gift, the Bhikkhu who is younger in status is responsible to offer the place or make room for the senior Bhikkhu to reside. Contrary to this rule of discipline, the attitude of the old Thera amounted to causing annoyance to Piṇḍapātika Thera. With a view to expel the feeling of vengeance borne by the other, Piṇḍapātika Thera offered the other a bowl stating: "Sir, this

is the begging bowl worth eight kyats which my mother had donated to me. You may please accept it and make use of it so that my mother, the donor, will derive merits." Since the time of acceptance of the gift of the said bowl, feeling of animosity and vengeance had totally subsided in the old Thera. Hence, the Commentators have stated:

> *"Adantadamānaṃ dānaṃ, dānaṃ sabbatthasādhakaṃ, Dānena piyavācāya, unnamani namanti ca."*

Dānaṃ — charity or act of alms-giving, *adantadamānaṃ* — can make a rude person become civilised, or in other words, can tame an unruly person. *Dānaṃ* — the act of donating gifts, *sabbatthasādhakaṃ* — will accomplish all the advantages, or rather, will carry with it full benefits. (In the Sīlakkhanda Commentary, it is stated as *"adānaṃ dantadūsakaṃ"* which, in fact, conveys the meaning that if a person worthy of receiving the offer of donation is not given a gift, it could — bring about estrangement between him and a refined person who is friendly to him and has earned his respect.) It continues to say that by offering gifts with a feeling of generosity and by speaking sweetly in a gentle manner, the person who makes offerings with a sweet tongue will be enhanced in his prestige. And also, the relationship between the receiver of gifts who hears the talk and the giver who speaks, will be cordial and in harmony.

How Sīmāsambheda (an equal spread of mettā) occurs

As stated in the foregoing, if anger which has arisen against an enemy, or rather, a hostile person, has subsided or been suppressed, feeling of *mettā* or loving-kindness will also constantly occur in such a hostile person just as the feeling of *mettā* occurs in respect of (1) an affectionate person worthy of respect and love, (2) a beloved person or a person on whom deep love is bestowed, (3) a neutral person who is neither dear nor hateful. At the same time while developing *mettā* repeatedly, this loving-kindness shall be transmitted to all four kinds of persons, viz.: his own self, the one whom he dearly loves, the neutral person, and the hostile person with his equally balanced mind put on each and every one of them by inculcating a spirit of goodwill, wishing them happiness. By so doing, it would amount to avoiding discrimination between different kinds of persons to whom goodwill is to be imparted equally wishing them happiness. This is called "*Sīmāsambheda*." In other words, the line of demarcation drawn, or, the boundary marked out between different individuals should be erased.

The manner of cancelling out or nullifying the limit of differentiation between individuals is:

Let us say that a person who is developing *mettā* together with the person who deserves love, i.e. one who is dear to him, the neutral person, and the enemy (a hostile person), all four of them, are living in the same place; and let's assume that while living together as stated, a number of villains and thieves came over and asked the person developing *mettā* with an ultimatum to hand over to them any one of the four, so as to enable them to offer him as a sacrifice to propitiate a god in the performance of a ritual. When demanded as such, if a wavering thought arises imagining as to which of the four persons should be offered, it will not yet amount to achievement of the quality of *sīmāsambheda*. It is simply because it would be tantamount to discrimination or denying the interests of the person (victim), who is chosen to be taken away.

In reality, only if a feeling of loving-kindness occurs, spreading out *mettā* equally on all four persons including himself, wishing each and every one to be happy, without wishing to hand over anyone of the four, then, it is said to have amounted to *sīmāsambheda*. It means that no distinction has been made between himself and others. There will only be one sphere of activity which is confined solely to bringing about happiness, and this means that there is no such distinguishing limit (known as *Sīmā*), which is, in fact, cancelled out.

Even if a feeling of loving-kindness occurs wishing others to gain happiness with his mind evenly balanced after the achievement of *sīmasāmbheda*, a Yogī, while developing *mettā* through meditation, experiences *nimittaṃ*, the first sign of mental illumination. He or she also realises the *upacāra-jhāna*. Then after his realisation of *upacāra-jhāna-samādhi*, if he continues practising by developing several times the sensation arising out of *nimitta*, *appanā-jhāna* will soon be achieved. This is according to what has been stated in the Visuddhimagga. This *appanā-jhāna* is nothing but the three kinds of *jhānas* as mentioned earlier.

After attainment of all these *jhānas*, 528 kinds of *mettā* can be developed continuously in sequence through the mental faculty of *mettā-jhāna*.

Presently, before winding up the second part of this teachings we shall develop *mettā* to gain *kusala* (merits) and *pāramitā* (perfection). We will therefore proceed to contemplate on the vanishing of *voice-rūpa* in the course of our recitation with a sincere and hearty feeling towards all beings for their welfare and happiness.

May all Bhikkhus, Yogīs and people in this meditation centre be happy. (repeat three times).

May all Devas in this Meditation centre be happy. (repeat)

May all beings in this Meditation centre be happy. (repeat)

May all Bhikkhus and people in this township be happy. (repeat)

May all Devas in this township be happy. (repeat)

May all beings in this township be happy. (repeat)

May all citizens of the Union of Burma be happy. (repeat)

May all Devas in the Union of Burma be happy. (repeat)

May all beings wherever they are, be happy. (repeat)

And may all those who are respectfully listening to this Dhamma on the Brahmavihāra, speedily attain Nibbāna.

Brahmavihāra Dhamma

Part III

Teaching will be given based fundamentally on the Mettā Sutta, which is quite familiar to a majority of the people here. The Mettā Sutta is of paramount importance for the Buddhists in Burma. It has become an indispensable Sutta when reciting prayers and various kinds of hymns or incantations (*parittās*) which are usually chanted at religious functions to ward off the influence of evil spirits and impart loving-kindness to all beings, thereby affording us also a contemporary message of goodwill or blessing.

Mettā is also the way to enhance Dāna, or alms-giving.

If offerings of gifts were accepted while reciting the Mettā Sutta, and by developing *mettā* at the same time, immense advantages can be derived by the benefactors who are donors. It is, therefore, necessary for the Bhikkhus (monks) to seriously study the text so as to grasp the meaning and significance of the Mettā Sutta. Practice should be made so as to be able to recite this Sutta correctly and precisely with a smooth flow and without making any errors. Then, while reciting this Sutta, *mettā* should also be developed.

So by developing *mettā* in this way it will of bring benefits to the reciter and also the donors.

I shall now make a clear exposition of the Mettā Sutta, commencing from the first stanza in the body of this Sutta.

Preliminary Gāthā (Verse) of the Mettā Sutta

(a) *Yassā nubhāvato yakkhā,*
neva dassanti bhīsanaṃ.
Yamhi cevānuyuñjanto,
rattindiva matandito.

(b) *Sukhaṃ supati sutto ca,*
pāpaṃ kiñci na passati.
Evamādiguṇūpetaṃ,
parittaṃ taṃ bhanāma he.

(a) *He* — Oh, noble personages, *yassa* — In regard to this Mettā Sutta Parittā, *ānubhāvato* — because of its supernatural powers or efficacy, *yakkhā* — the guardian angels of the trees (will refrain from displaying), *bhīsanaṃ* — the dreadful or horrible sensations, (and) *neva dassanti*, i.e. will not make them manifested. *Ca* — Besides, *yahmi eva* — if this Mettā Sutta (were recited), *rattindivaṃ* — both day and night, *atandito* — without laziness or indolence,

anuyuñjanto -one who is devoting oneself to the recitation of this Sutta.

(b) *Sukhaṃ* — will have a happy or comfortable, *supati* -sleep. *Sutta ca* — while sleeping too, *kiñci pāpaṃ* — not a single bad or hideous dream, *passati — will* come into his sleeping vision. *Evamādiguṇūpetaṃ* — (being) accomplished or endowed with such advantages and noble attributes, *taṃ parittaṃ* this Mettā Sutta Parittā or hymn (be recited), *mayaṃ* by us, *bhanāma* — (and) we shall now begin to recite. In other words, *"taṃ bhanāma he"* i.e. Therefore, we shall recite this Mettā Sutta.

These two stanzas or verses are the preliminary hymns of praise composed by the Sayādaws — teachers of the ancient times, and are handed down to us by tradition. These are expressed in verses to be uttered or recited in the form of a universal benediction with a rhythm simultaneously, by those individuals who will do the recitation.

The prologue to this Sutta also contains words of praise eulogising its noble attributes. Moreover, this eulogy serves as an introduction to the Sutta indicating that by virtue of the attributes of this noble Sutta, the guardian Devas of the trees will neither make a display of horrible sensational scenes nor strike terror into the hearts of the people. How it had once happened may be explained as follows:

At one time, while the Lord Buddha was residing at Jetavana monastery in the city of Sāvatthi, five hundred Bhikkhus, after taking instructions from the Buddha on the method of practising Kammaṭṭhāna meditation, went out in search of a suitable monastery and a village where alms-givers or donors could be found. They then reached a mountain where lakes were in abundance at the fringe of the Himalayas. The place was clean and refreshingly cool and peaceful. They stayed for one night at this place. Early the next morning, they visited a village in the neighbourhood to seek for alms. It was stated that this village was fairly large with one thousand dwelling houses. The villagers being generous and hospitable offered meals to all five hundred Bhikkhus and also requested them to spend their *Vassā* at their place. They also donated a small monastery to all of the Bhikkhus to enable them to live in peace and meditate singly, and provided them with benches and footstools for sitting, water pots, etc.

On the following day, they proceeded to another Village. The inhabitants of that village similarly requested the Bhikkhus to reside at their place for a period of *Vassā* after they had offered the meals. They agreed to stay as requested making a remark in passing that it would be

better if the place were free from dangers. Later, they carried on practising meditation day and night continuously at a grove in that forested area situated in close proximity to the village. Owing to the influential effect of the powers of the Bhikkhus who were endowed with morality (*sīla*), the guardian angels of the trees in the forested area dared not reside in their abodes from which they descended, taking along with them their young children, and had to be moving about hither and thither. The Nats or the deities were, therefore, watching out from a good distance with embarrassment as to when these noble Bhikkhus would be leaving the place.

Later, it had occurred to them as: "These Bhikkhus would no doubt be staying for a period of three months during the *Vassā* (Rains Retreat). We, with our children, cannot possibly remain outside our abodes for a long time. It would, therefore, appear advisable to create horror, and dreadful sensational sights to frighten them away." Ittmplementing their thoughts into action, *rukkha-devas*, the guardian Devas of the trees, created themselves in the guise of ogres during night-time while the Bhikkhus were meditating, and stood in the presence of the Bhikkhus making, themselves visible causing weird sounds and hideous noise. Having heard these uncanny sounds and seen horrible sights, the Bhikkhus were all stricken with fear. Their hearts throbbed and their complexion turned

pale. The mind became restless with worry and fright. While becoming miserable as stated, foul smell were emitted by the deities. This state of condition had caused the Bhikkhus great embarrassment and suffering. It was mentioned in the Commentary as *"Tena duggandhona nimmathiyamānamiva matthaluṅgaṃ ahosi"*. This expression comes very close to the view of the present day Western medical doctors. It may, therefore, be said that they had suffered severely from headache. Despite this pain and suffering, they remained mute with great patience without letting one another know about what had really happened.

One day, on being asked by the eldest Mahā Thera, each and everyone of the Bhikkhus made a candid disclosure of their own respective personal experience they had gone through. The eldest of the Bhikkhus, Mahā Thera, then expressed his opinion, "If that is the case, this place may be considered as unsuitable for us to stay and continue practising meditation. Let us. therefore proceed to the Lord Buddha and respectfully apprise Him of this state of affairs, and then we shall shift our place of residence to some other suitable spot for the rest of the period of *Vassā*. Thereafter, they all came over to the Enlightened One from whom they sought instruction to direct them to a suitable and proper place which would be more congenial to practise meditation.

The Buddha taught the Mettā Sutta to deter deities from causing dreadful sights & terror

Reflecting as to which place would be most appropriate for these Bhikkhus, it was stated that the Buddha found no place within the whole region of Jambudīpa suitable for the purpose of meditation other, than the place where they were residing. Therefore, the Buddha ordered them to return to the forest retreat from where they had come. The advice given by the Buddha was: "You should learn the Mettā Sutta Parittā if you all wish to escape from the dangers brought about by the deities. This Mettā Sutta would serve as a deterrent to the perils caused by those deities. It also help towards better realisation of the Dhamma in the practice of Kammaṭṭhāna (meditation)." Furthermore, it has been elucidated in the Commentary as stated below:

Imañca suttam — This Mettā Sutta also, *māsassa* — during one month, *aṭṭhasu dhammasavanadivasesu* — for a period of eight days while occupied in preaching and listening to the sermon (it means waxing and waning days of the fifth, eighth, fourteenth, and fifteenth — altogether eight days in a month), *gandiṃ ākotetvā* — beat the wooden drum, *ussāretha* — utter incantations, *dhammakathaṃ karotha* — go on preaching, *sākacchatha* — make deliberations, *anumodatha*

— and this Parittā be expressed with *anumodanā* — great rejoicing. *Idameva kammaṭṭhānaṃ* — this *mettā* meditational exercise, as *āsevatha* — be relied upon, *bhāvetha* — be developed, *bhahulīkarotha* — (and) be done or performed several times. *Tepi amanussā* — these Devas or deities also, *Yo* — will cause you, *taṃ bheravā-rammaṇaṃ* — no such dreadful sights and sensations, *na dassanti* — (and) will not make a display, *nay*, i.e. will not strike terror into your hearts. This advice was given by the Enlightened One in passing.

After taking instructions from the Buddha, the Bhikkhus returned to their former place in the forest, near their monastery. They stayed on in that place practising meditation and reciting the Mettā Sutta according to the teachings of the Lord Buddha. These Devas or deities having felt that "these Noble Ones are sympathetic and are really bent upon bestowing upon us a lot of advantages by developing loving-kindness", were so pleased and happy that they even assisted the Bhikkhus in every way possible to fulfil their needs. Under these favourable circumstances, all these Bhikkhus after developing *Mettā* and indulging in the practice of Vipassanā based upon *mettā-jhāna*, were said to have attained Arahatship reaching the stage of *arahattaphala* during that period of *Vassā*. As such, at the commencement of the verse eulogising the virtues of this Mettā Sutta, it has been mentioned that in view of the

powerful influence of the noble attributes of this *Mettā-parittā*, the Guardian. Devas of the trees had refrained themselves from displaying or exhibiting horrible sights and sensational objects to frighten the Bhikkhus.

It is not adequate doing the recitation only, one also needs to practise

The third line in the first stanza contains the word *"anuyunjjhanto"* which denotes "practising". This expression in itself does not convey the sense to just do the recitation of the Mettā Sutta. The intention probably is to refer to the practising of *mettā bhāvanā*, i.e. developing *mettā* through practical meditation. It is because in the Mettā Sutta, where eleven advantages of *mettā bhāvanā* are enumerated, it has been elucidated that these are the advantages of *mettā ceto vimutti*. The expression *"mettā ceto vimutti"* could not possibly have reference to mere requirement of recitation only. Only *appanā-jhāna* is *mettā ceto vimutti*. This has been clearly explained in the Aṅguttara Commentary (p. 37). Hence, if advantages, such as *sukhaṃ supat*i, i.e. has the benefit of a sound sleep, etc., are desirable, *mettā* or loving-kindness meditation should also be developed in addition to the recitation. Now one or two stanzas (verses) of the Mettā Sutta in Pāli will be recited and elucidated.

1. *Karaṇīya matthakusalena,*
yamtaṃ santaṃ padaṃ abhisamicca.
Sakko uju ca suhuju ca,
suvaco ca'ssa mudu anatimānī

Santaṃ — blissful, *padaṃ* — Nibbāna, *abhisamicca* — if desirous of achievement and realisation, *atthakusalena* — a person who knows or realises the desirable advantages which are essentially required, *yaṃ* — this practice of *sīla*, *samādhi* and *paññā*, *karaṇīyam* — needs to be exercised and performed. *Taṃ* — this practice (*katuṃ* — for the purpose of exercising it), *sakko ca* — is capable of, *assa* — achievement.

1. Must be capable of practising

The gist of it is: If a person who fully knows the real advantages that can be accrued, if desirous of achieving and realising the blissful Nibbāna, must invariably indulge himself in the practice of *sīla* (morality), *samādhi* (concentration), and *paññā* (insight wisdom). He must be capable of taking up this practice. What is indicated by this expression is that if one wishes to be liberated from all miseries and tribulations, he should have the ability to

practise *sīla*, *samādhi* and *paññā* without any regard for his own self or material body to the extent of sacrificing his own life.

To amplify a bit more, it may be stated as resembling a worldling who, realising the worldly advantages that can be derived, is striving to acquire the best advantage under the given circumstances either by way of earning his livelihood as an agriculturist, or a trader, or a paid public servant. Just as gold, silver and other kinds of properties will be of benefit to him in the pursuit of his worldly business affairs, *sīla*, *samādhi* and *paññā* are really the best advantages to be gained in his long journey through *saṃsāra*. These are the essential things to be practised and acquired. In the least, if one is accomplished in his *sīla*, moral conduct, he will not descend to the realm of *apāya*, and instead, he is. sure to reach the world of human beings and of Devas, where pleasant and favourable conditions prevail. If he could attain *jhāna-samādhi*, he will be elevated to a happy life existence in the abode of Brahmās, where the life-span lasts for aeons. If one is accomplished with Vipassanā insight knowledge and has fully achieved *sotāpatti magga-phala*, he will forever be emancipated from landing in the four apayas. He will later enter into Parinibbana on his demise after attainment of Arahatship and after having been reborn in the abode of sugati for not more than

seven existences. If accomplished with *arahatta-magga-phala-ñāṇa*, he will totally escape from the woes and worries of life existences, i.e. there will be no more future life-existence for him. That is the reason why *sīla*, *samādhi* and *paññā* are the real advantages insofar as *saṃsāra* is concerned. These attributes should be gained through the practice of meditation.

Such being the case, one who is thoroughly proficient in the practices of *sīla*, etc., should be capable of exercising Vipassanā meditation with complete understanding. It is a practice which should invariably be performed without any misgiving that these higher morality and learnings are hard to be practised. One should not feel disappointed that realisation of insight knowledge is not within his reach. Neither should he find fault with it nor feel that it would perhaps be better and happier for him to avoid taking a training in the exercise, and that the practice of *samādhi bhāvanā* is difficult and tiresome. One should not give it up through indolence and weakness. Follow the Motto:

> "Genuine advantages of *sīla*, *samādhi* and
> *paññā* fully grasped with keen proficiency.
> Having understood as such, one should be
> capable of practising meditation leading to the
> acquirement of advantages."

The statement "Genuine advantages… be fully grasped with keen proficiency" is in consonance with what has been stated as "*atthakusalena*". One must therefore be competent to resort to this noble practice. To enable one to do so, one must have *saddhā* (conviction) and *viriya* (perseverence or exertion). Only if one has absolute faith with a firm belief that the advantages or benefits are sure to derive, he will be inclined to take up the practice of Vipassanā meditation, which will eventually lead to the attainment of Nibbāna after achieving *magga-phala*.

On the other hand, those who have no faith in the Buddha's Dhamma will not be able to practise *sīla*, *samādhi* and *paññā*. Some of those who pretend to be real Buddhists have said that these practices are not required to be exercised, and if practised, it will only end in misery., This sort of indiscreet remark is more wishful thinking. They are the people who have no faith or belief in the Doctrine of the Buddha. Such people have no inclination to indulge themselves in the practices of *sīla*, *samādhi* and *paññā*. If they fail to do so, since it has been preached as "*karaṇīyaṃ*" i.e. "should be practised without fail", (and) "*sakko*" — "must also have the ability to practise", they shall be deemed to have held dissenting views contrary to the Teachings of the Lord Buddha. As a matter of fact, they are absolutely lacking in *sīla*, *samādhi* and *paññā*, just like a pitiable penniless person. They are destined for the Nether World.

Moreover, unremitting effort is essential. If lacking in diligence, it becomes difficult to fully maintain the attributes of *sīla* (morality). Thus, it will be all the more burdensome to practise *samādhi* and *paññā*. Some are even reluctant or lazy to listen to the sermon on the subject of the practice of Vipassanā meditation. To a person who is diligent, nothing is difficult or burdensome. He will make his relentless effort to achieve fully in anything which needs to be accomplished. Hence; "utmost endeavour should be made to practise for the achievement of *sīla*. He must have the ability to practise and perform the exercise with vigour and enthusiasm." To be capable of doing so, faith and exertion is essentially required to be accomplished. Therefore, it is of paramount importance to carry on the practice of *sīla*, etc., diligently, after having accomplished oneself as stated.

2. & 3. Must be frank and honest

Next, *ujju ca* — honest, *assa* — he must be, *suhuju ca* — extremely straightforward and honest, he should be. When first becoming an ordained Bhikkhu, though he may be honest at the initial stage of practising meditation by the strength of his faith and conviction, at a later stage when the strength of faith (*saddhā*) and exertion (*viriya*) is at a low

ebb, as he becomes slack and defective concerning his or her morality, *"suhuju"* the quality of extreme honesty will deteriorate. Only by practising without defect throughout the lifetime, *"suhuju"* will remain intact. To put it in another way, if freed from treachery or craftiness without any pretension of having possessed the attributes which he is not really endowed with (*sātheyya*) he shall be deemed to be straightforward (*uju*). If free from the defect of pretension as stated, he may be regarded as extremely honest. In other words, if not cunning and treacherous from the point of view of physical and verbal behaviour, one shall be regarded as being honest and straightforward (*uju*). It is *"suhuju"*, if a person is not crafty or cunning. The last method is that if refrained from revealing the truth of the attributes which he does not really possess, it would amount to being honest (*uju*). If no acceptance is made of the offerings or donations given by others through reverence under the false impression of the attributes which he (a Bhikkhu) does not really possess, he shall be deemed to be very honest and upright (*suhuju*).

In practising meditation, the qualities of honesty and uprightness are fundamentally important. If spoken under the pretence of having possessed the attributes of the Special Dhamma which one has not yet achieved, or in other words, if a false assertion of a claim is made without actually possessing the attributes, it is a clear case of dishonesty. Such a person who makes a false claim under

pretence, will have no chance of making progress in his meditation practice. The spiritual teacher will also find it difficult to mend him, or rather, put him on the right lines. If one does not truly admit his faults and does not know his responsibility to tell the truth, he is devoid of the quality of "*suhuju*". If the mind wanders or flirts, he must openly admit as such and tell what has actually happened in his exercise. Otherwise, he will not be regarded as being very honest. Only if he tells the truth of what has taken place, or in other words, only if he reveals his incompetence or failure to achieve the Special Dhamma truthfully, it would amount to accomplishment of the attributes of "*uju*". Only when he is candid and honest, will the spiritual teacher be able to put him on the right track. If he sincerely and respectfully meditates as guided by his spiritual teacher, *samādhi-ñāṇa*, penetrating knowledge (by concentration), will soon be developed with progress. If it is done so, treacherous feeling, if any, may be wiped out, and honesty may be revived. In particular, when reaching the stage of *udayabbaya-ñāṇa*, *passaddhi* — calmness, together with *lahutā* — buoyancy, *muditā* — gentleness of mind, *kammaññatā* — adaptability or readiness to do what is to be done, *pagaññatā* — observation and familiarity, and also *ujukatā* — honesty of purpose, may become conspicuous.

It is stated that at one time, when a female meditator had reached that stage in progressive insight knowledge, she

made a confession to her spiritual teacher as: "I have done wrong to my husband in the past. From now onwards, I will never commit such faults or offend him." It is really essential that a person who is now developing *mettā* should be really frank and honest. Some, of course, with a false pride, make an exaggeration claim of how they are developing *mettā*. This kind of behaviour, both mental and verbal, is a clear evidence of a person's dishonesty and reflects his character. Hence, there is food for thought in regard to people giving a false impression of being lofty and noble in character by putting on airs with ornamented or big strings of beads.

4. Should be docile or disposed to compliance

Next, *suvaco ca* — meek or obedient or in readiness to comply, *assa* — he should be. One who is stubborn or not amenable to taking good advice or admonition is an unruly person known as *"Dubbaca"*. Such a person is obstinate and pig-headed and is not ready to listen to the benevolent advice given by others. He is in the habit of speaking counter to what others have said with a tendency to hold a contrary opinion. He may think of the other as being bossy. When he is admonished or rebuked by his teachers, he behaves or reacts badly and when asked, he refuses to admit his own fault. If he remains silent, it would cause mental distress

or annoyance to others. Even though a person may admit his own fault then and there, he may later continue to do mischief without amending himself. This also amounts to disobedience or non-compliance. The Commentary goes to say that such a person is remote, or rather, miles apart from achieving Special Dhamma.

A person, who is meek and mild (*suvaca*) and is ready to comply with or abide by the instructions given, will accept any kind of good advice or sincere warning with pleasure. He will also reform himself. The Commentary had said that such a person is close to attainment of Special Dhamma. Presently, Yogīs who comply with the instructions of their 'spiritual teachers, are found to have made great strides towards the region of progressive insight.

A person who is inclined to disobey due admonition given, is likely to become angry without being able to develop *mettā*, being predominated by an offensive. feeling against the other who tenders good advice or reprobate. It is really essential for a Yogi to be docile and obedient. If properly reflected, what others have said with the best of motives is for his own benefit. For instance, a person whose face is stained with soot will be a laughing-stock if he goes to a public function or a ceremony. If another person who has seen him with dirt on his face, has made him known of this fact, he can very well wash and cleanse the dirt on his

face. If he goes to the function after cleaning the dirt on his face, he will escape ridicule. If any shortcomings of a person is pointed out by the other, one should be grateful to the well-wisher. Therefore, one should gladly rectify his own fault or mistake if his attention is drawn to it by a friend or a relative. Rāhula, when he was seven years old, piled up a mound of sand and even prayed earnestly that he might receive admonition many a time, or, as much as there were grains in the heap of sand. It is imperative for a person who is practising *mettā bhāvanā* or other kinds of meditation to become a *"Suvaca"* individual.

5. Must be gentle

Next, *mudu ca* gentle and pliant, *assa* — he should be. However, it is not permissible (for the Bhikkhus) under the Rules of Discipline to speak or offer things or do any act to ingratiate oneself with the male and female benefactors and to earn their reverence, in a meek, mild and gentle manner. Nevertheless in matters not contrary to the Rules of Vinaya, it would be proper for a Bhikkhu to speak and deal with his benefactors mildly, gently and amiably. More important, however, is to behave in an agreeable and conciliatory manner without being blunt and indolent in matters relating to the practice of Paṭipatti.

6. Should not be haughty

Then comes, *"anatimānī ca"* — not to be conceited and arrogant, *assa* — as he should be. A Bhikkhu should not be proud and haughty relying upon his lineage and the attributes of his knowledge and achievement in the field of Pariyatti and Paṭipatti and of the nobility of his sect. He should not behave in a rude manner and underestimate others with arrogance. If he slights others, taking pride in himself or assumes a nonchalant attitude, it will be difficult for him to successfully develop genuine *mettā* — loving-kindness. Some are lacking in deference to others who are worthy of respect simply on the ground that they belong to a different sect. It will be hard for him to nurse a feeling of genuine loving-kindness. Looking at it from the viewpoint of mundane affairs, one may meet with trouble and danger by being discourteous to others who might appear to him as "having no aptitude and initiative". The disaster which came upon the royal family of Sakya Clan brought about by Viḍūḍabha was the consequential effect of negligence and conceit. Hence, one should be gentle in mind without being arrogant and quarrelsome. In this regard the Commentary has pointed out that "one should humiliate himself just as the Venerable Ashin Sāriputta has inculcated the habit of humbleness like a mendicant." The mental disposition of the Venerable Ashin Sāriputta described in Tuvataka Sutta (on page 38 of the Burmese version) is as stated below:

A beggar, whether a boy or a girl with an earthenware container in hand and with shabby clothes on, when entering a village, practises humiliation. The Venerable Ashin Sāriputta respectfully put to the Enlightened One that he had submitted himself to humiliation like this beggar boy or girl begging for food. This is really wonderful considering the fact that Ashin Sāriputta though born of a high caste Brahmin had condescended to that low level. One should, therefore, emulate his exemplary behaviour. Let us go on the second stanza:

2. *Santussako ca subharo ca,*
appakicco ca sallahukavutti.
Santindriyo ca nipako ca,
appagabbho kulesu ananugiddho.

7. Should be easily contented

Santussako ca — easily contented, *assa* — as one should be. To be contented means (1) to be satisfied with what is available; (2) to be satisfied with what can be obtained within one's own ability; (3) to be satisfied with what is suitable or proper. These are the three kinds of "Contentment". If it is multiplied with four kinds of requisites (necessities) for a monk, [3x4], it will come to twelve [12]. One should be contented in the light of these twelve qualities of contentment.

With reference to the mode of contentment mentioned in No. (1) above, a Bhikkhu should content himself with the four kinds of necessary things or properties, viz.: meal, robes, monastery or dwelling place, and medicine, as may be available under any circumstances. As regards meal (food), the Lord Buddha had given exhortation to the bikkhus from the time of their first entering into Bikkhuhood as: *"Pindiyā lopa bhojanaṃ nissaya pabbajjā, tattha to yāvajivaṃ ussāho karaṇīyo."* It means, a Bhikkhu should truly maintain his observance of the precepts as a Bhikkhu by merely depending upon the food — may be a spoonful, or a handful — obtained from the respective house of the faithful donor by going in person for alms. The newly ordained Bhikkhu should endeavour to live on this kind of food obtained from the donor throughout his life. The significant point is that he should go round for alms and lead a holy life befitting a Bhikkhu without giving trouble to others, nay, without causing any other person to become burdensome for him.

It would be a very heavy responsibility on the part of a benefactor if he or she were to cook meals and serve the Bhikkhu everyday. Nobody will have any trouble if the Bhikkhu can obtain food by going round for alms to the houses from where he can receive food and other eatables as may be willingly and generously offered by the benefactors. It is for the Bhikkhus to be contented with

whatever is available. It will be *dukkaṭa*, a breach of sekhiya conduct, of Bhikkhu if he asks for food from a person who is not a relative, without being invited, unless he is sick (a Gilāna). It will amount to committing an offence of *pācittiya* if, for instance, a Bhikkhu receives cash for food or asks for delicious buttered rice, etc. Even at the time of serving the meals, if a Bhikkhu is not invited, he should not ask for it. Nowadays, one can come across some Bhikkhus near a famous shrine, or a crowded place like a wharf or a jetty, asking for cash to be donated to them. These are a few instances where breach of conduct of Bhikkhu is involved. Some might offer cash. Every time a Bhikkhu handles the cash that is offered it will amount to committing Nisaggiya Pācittiya offence of Bhikkhu. Such a faulty conduct is harmful to the Sāsana.

This misconduct, according to the Rules of Vinaya, and its degrading effect on the prestige of the noble Sāsana are due to discontentment. It will be of advantage to a Bhikkhu if there is contentment. He will be free from fault and this will be in the interests of the Sāsana. All good and noble Bhikkhus should be contented with whatever is available for, their daily consumption of food.

As regards robes, Buddha had instructed to be- content with *paṃsukūla* robes, i.e. robes made of rags taken from a refuse heap. Permission has been granted to wear. the

robes donated by the benefactors of their own accord and out of generosity. As such, a Bhikkhu should remain in contentment with any kind of robes which he may receive in accordance with the Rules of Discipline. If he seeks for any other kind of robes contrary to the Bhikkhu's conduct, he is deemed to have committed an offence.

In respect of lodging and bed, Buddha has instructed the Bhikkhus to stay at the foot or under the shade of a tree, or reside in a monastery or a building offered as a gift. To remain in contentment is essential. If a Bhikkhu accepts cash and requests that a building be constructed with that money, or if he receives the gift of money in person and keeps it in his possession, or if he personally spends this money for the purpose of building a monastery, he is guilty of the Bhikkhu's offence. It is also against the Rule of Discipline for Bhikkhus to dwell in such a building either by him or any other Bhikkhu.

Next, in so far as medicines or drugs are concerned, Buddha had laid down instructions for Bhikkhus to take urine of cattle as medicine, called *pūtimutta*. It is learnt that some people who suffer from neurotic pain have been cured by taking orally the cattle urine. Medicine which has been discarded as rotten and putrid is called. *pūtimutta* in a way. This definition calls for consideration whether it is the real intention of the Buddha because

according to the present day pharmaceutical plants or pharmacologists they have instructed to avoid taking medicines or drugs the potency of which has expired. If the stinking and putrid drugs are taken, it may not have the desired effect for not being efficacious to remedy the disease. Also, it may be difficult to search for a medicine that has been discarded. Hence, there is food for thought as to whether, according to the interpretation of the grammatical term *"pūtimutta"*, it will fall in line with what is really intended to mean by the Buddha Himself.

In regard to medicine, a sick Bhikkhu can ask for it from any person. However, it will be a Nissaggiya offence for a Bhikkhu if he asks for a gift of money from others, buys medicine and makes use of it. Contentment is also necessary relating to the medicine that is available. If he remains in contentment with what is available, it is known as *"yathālābhasantosa"*.

Then, because of sickness, or, general debility, when a Bhikkhu makes use of suitable food, robes, monastery, bed and medicines which he received in exchange for his own properties which are unsuitable, it is called *"yathābala-santosa"*. What is meant by it is: to be contented with what is available to him in his own capacity or within his own ability.

And then, consuming food or wearing robes, etc., which are pure in quality and which have been received in exchange for his properties that are considered too good and improper for him to make use of them is called "*yathāsāruppasantosa*". It means, "to be contented or satisfied with properties appropriate or suitable for the purpose". In brief, one should have entire satisfaction with the said three kinds of contentment, and more broadly speaking, with the twelve kinds of contentment. Otherwise, one can be guilty as stated. In this mundane world, to have satisfaction with one's own lot is important. If no contentment can be found, one can become miserable. Being eagerly desirous of something which is not within his own reach, if one does anything that ought not to be done, he is likely to commit a criminal offence. If he yearns for a thing which is not obtainable, extreme misery will befall him. If the head of a household is not satisfied with the meals cooked and served at his own home, he can be at loggerheads with the housewife, or that he may pick up a quarrel on that score which will thereby cause misery to him. In the present day world, there are a number of multi-millionaires who have become miserable for not being contented with what they own and possess. However, a person who is living from hand to mouth, if satisfied with his lot, can find happiness. That is the reason why Buddha has preached as: "*Santuṭṭthi*" — Contentment is, "*paramaṃ dhanaṃ*" — the best and the noblest gift (or property). This noble

dictum is very natural. Hence, a person who is practising meditation should have contentment in everything.

8. Should be frugal

The next word is: "*subharo ca* — easily supported by both male and female benefactors, *assa* — as it should be. Despite the fact that meals, robes, etc., offered as gifts by the benefactors may not be good enough to meet one's taste or liking, these should be accepted and made use of without grumble and uttering' with grunt. It is not for a Bhikkhu to pick and choose any kind of gift offered in donation. Otherwise, it will be a burden to the benefactors to support easily. It was stated that at one time during the British regime in Moulmein district, there was a Bhikkhu who refused to take meals without a dish of chicken curry. Hence, his benefactors had to be always worrying about a dish of chicken curry to be provided. And then while travelling, if no chicken dish was available due to circumstances the said Bhikkhu totally abstained from taking meals for the whole day. It is not understood why he had behaved in that odd manner. Whether because he had made a vow emulating the example of a *Sāmaṇera* by the name of *Paṇḍita* who was desirous of taking his meals only when a dish of "Ngagyin" fish was included in the menu, as mentioned in the Dhammapada Vutthu, no one can say for certain. Such an attitude would amount to *dubbhara* instead of *'subaru'*

(frugality). It is for Bhikkhus at this Yeikthā to be satisfied with frugal meals as may be offered by the benefactors.

Some of the narrow-minded Bhikkhus might become surly and make a wry face despite the fact that the offerings. made by the benefactors are of good quality unless these are to their liking. Sometimes, in the presence of the donors, he might give vent to his anger and greed, blaming the donors churlishly and then parted with the offerings by giving them away to others. Such a Bhikkhu is one hard to be pleased and easily supported by the benefactors. A Bhikkhu who is frugal accepts what is offered whether good or bad, with satisfaction and delight which will be reflected on his face. A Bhikkhu who is avaricious and not frugal will find it difficult to develop a feeling of *mettā* or loving-kindness. It will also be difficult for him to achieve realisation of knowledge in the practice of other kinds of meditation. That is why Buddha has given instructions to become a frugal person to make it easier for the development and attainment of genuine *bhāvanā*, such as, *mettā bhāvanā*, etc.

9. Should be carefree

The next expression is *"appakicco ca"* — having few duties, or free from care, *assa* — as it should be. The best thing for one who is earnestly developing any kind of meditation,

is to be abstemious, or. rather, to abstain oneself from performing other duties, **or**, to keep himself free from other duties except in matters which are unavoidably essential to be attended to. it has therefore been instructed to have few duties (*appakicco*).

10. To be temperate in the way of living

The other word is: "*sallahukavutti*" — light or unwieldy, *assa* — as one should be. In this regard, to have light weight and to be nimble means: "to be frugal or contented with just the eight requisites of a Bhikkhu, such as robes, bowl, etc. Possessing a lot of personal belongings will make one become burdensome and preoccupied with the work of managing these properties. If a number of things are to be carried when proceeding to a certain place, it would cause a lot of trouble and inconvenience. The eight requisites of a Buddhist Bhikkhu (*parikkhārā*) are, the three robes, the bowl, the girdle, a needle, a razor, and a water-strainer. These are not clumsy and many to be kept and cared for at any place of residence, and can also be taken along personally without being burdensome. Hence, to live with these essential requisites is not an encumbrance. These eight requisites may be said to be unwieldy or light.

Among those eight requisites of a Buddhist Bhikhu, during these days the needle is not really essential for the Bhikkhus

living in Burma. The robes are readily available and there is no need to be sewn or stitched by hand personally, and no robes worn by the present day Bhikkhus are in rags. As these are in good condition, it will never come into one's head to take along a needle when travelling to any other place away from the residence. When I proceeded to Indonesia to promote the Sāsana in the year 1321 B.E., I entirely forgot to take along with me — the needle and thread. All three robes which I took with me were all brand-new. However, at one time, it was found that in one of the robes, a line of stitches, which was originally defective, had gone loose. Then, I had to think of the way how it could be mended. On consultation, being made with one Ashin Ariyavaṃsa, a Ceylonese Bhikkhu, who was with us, he said he had with him a needle and thread and that he would do the stitching. I had to tell him that it would not be troublesome for me to stitch it up and requested him to lend me his needle and thread for the purpose. In view of this incident, it has occurred to me that it would be advisable to take along a needle and thread when travelling on a long distant journey. Carrying a needle and thread is not at all burdensome. It is quite easy and light.

Should also take along the bowl and water-strainer

Nowadays, some of the Bhikkhus do not take along even the bowl to avoid inconvenience, and also because food is

readily obtainable at any place where he reaches. During the lifetime of the Lord Buddha and of the Commentators, when Bhikkhus went to attend the Conference of the Sanghas, or when proceeding to attend a ceremony for the observance of *uposatha* (sabbath), they usually take along with them bowl and three robes. We have, therefore, instructed our disciple Bhikkhus to carry with them their bowls whenever they are to go to a far-flung place or any other place for a visit or for taking meals in response to an invitation. The next important requisite is the water-strainer. If one proceeds to a place which is about half a *yojana* (i.e. about four miles or so), a water-strainer should be carried, otherwise it would constitute a breach of the Rule of Discipline known as *dukkata āppati* i.e. he would be guilty of a priestly offence. Therefore, within the city limits of big cities like Rangoon or Mandalay, if Bhikkhus have to visit a place in the city on some business, and if the distance is about 4 miles away from their respective monastery, water-strainers must be taken with them. If there is no proper water-strainer, a handkerchief may be taken along bearing in mind that it will be used in substitute for a water-strainer, when necessary. To say the least, it should be borne in mind that the robe which one wears will be made use of as a water-strainer when the occasion demands.

A Bhikkhu who is really bent upon practising meditation will not find it troublesome to carry with him all the eight

requisites of a Buddhist Bhikkhu. It is not burdensome at all and these can be easily carried just like a bird whose wings are automatically borne when it flies. What is required will then be fulfilled with these eight requisites of a Buddhist Bhikkhu. In this connection, I would like to recount my personal experience.

I found it not burdensome

When I had put in eight *Vassās*, I went in search of a suitable meditation centre, accompanied by a companion Bhikkhu from Moulmein Taungwainggale Monastery. I had no umbrella, slippers, etc. Only about eight requisites, namely, a bowl, three robes, a girdle, a razor, water-strainer and a needle were carried with me. I had no cash for travelling expenses. A railway ticket for the train journey from Moulmein to Paung, a small town, was provided by a Kapiya, a lay devotee from Moulmein. I took the train only up to that small town which has a railway station along the route. The rest of the journey was mostly performed on foot-tramping. For some sectors of the journey, I was lucky to ride on a train as there was a donor by chance who provided a railway ticket as a gift. I visited Kyaikthiyo Pagoda in Thaton District on barefoot and from there I came back eventually reaching Thaton Mingun Zetawun Monastery, a meditation centre, where

I took up meditation practice under the guidance of the Venerable Mingun Zetawun Sayādawpayāgyi. This is how I had travelled to be able to practise Vipassanā meditation personally. It was in consonance with the instructions known as *"Sallahukavutti"*.

11. Should cultivate Indriya (calmness)

The next expression is *"santindriyo ca"* — have the moral quality of calmness and self-restraint, *assa* — as one should be. In Pāli it is *"Indriya"*. In English, it means: "the six doors of senses, viz.: the eye, ear, nose, tongue, touch and mind." One can see only if there is an eye. When an object is seen, it can be perceived as much as the eye with its strength of vision can see. Therefore, the eye is governable insofar as the faculty of seeing is concerned. Because it is so governable, the eye is called *"Cakkhundriyaṃ"*. The ear, etc., in respect of its faculty of hearing, is also governable. That is why the ear, etc., is called *"Satindriyaṃ"* All these *Indriyas* should be kept under restraint, with a tranquil mind. If good or pleasant sights and sounds are seen, or heard as the case may be, a person who is attracted to these sensational objects will find them pleasurable and then he will become fidgety. He becomes restless, smiling and laughing when sensations arise from good smell, fine taste, and pleasurable touch. In the same way, when he sees

an ugly sight, hears unpleasant sound, smells a bad odour, etc., he becomes perturbed and restless if he is unable to tolerate such bad sensations. He may even murmur and grumble.

Hence, it is necessary to exercise restraint and remain calm and unperturbed in connection with both good and bad sensations. He should keep his mind at peace and control himself by reflection and also by contemplating and noting. The best way is to keep control of one's own mind by contemplating and noting at the moment of seeing, hearing, and so on. It will not be easy to do so for those who have no experience in contemplating mindfulness. Therefore, it will be sufficient enough for him to remain indifferent whether the sensations are good or bad. If however, painful sensations become extreme, one should try his utmost to control them through reflection.

12. Reflective knowledge must be mature

The next word is: *"Nipako ca"* — prudent and wise, *assa* — as it should be. In respect of reflective knowledge, one must be mature and fully developed mentally. Young children are lacking in maturity. The more a person advances in age, the more he becomes mature. This is

how one's imaginative power or knowledge becomes fully developed and strengthened. In Visuddhimagga, the knowledge of *pārihārika* has been elucidated by an expression — *"Nipako"*. This knowledge of *pārihārika* is nothing but the reflective knowledge or sound imagination which is capable of carrying out any task to completion. This is the knowledge which reflect with full consciousness whether what one is doing is advantageous or not (*sappāyasampajānaṃ*). This knowledge is extremely useful in matters relating to both *lokiya* (temporal) and *lokuttara* (spiritual). This is the kind of knowledge which should be accomplished. In the Commentary which serves as an introduction to this Mettā Sutta, this knowledge has been markedly shown as: (1) the knowledge that protects the preservation of *sīla*, (2) the knowledge which is capable of managing or which takes care of the robes, (3) the knowledge which fully understands the seven kinds of *sappāya*, i.e. known as to what is suitable or profitable or advantageous. These are the reflective knowledge called *pārihārika*. Among these knowledges, the one which knows how to manage things relating to robes, etc., does not seem to be urgently required in the matter of developing *mettā bhāvanā*. However, an insertion of this particular knowledge has been probably made as it might become essential when practising meditation (*bhāvanā*) for a considerable length of time.

These are (1) suitable accommodation which is profitable to one who is devoting to meditation, (2) suitable village where offerings of food or alms can be obtained, (3) suitable or appropriate speech, (4) suitable teacher and companion — Bhikkhus, (5) suitable food, (6) suitable or congenial weather, (7) suitable posture or deportment. It is for a Bhikkhu to be accomplished with the knowledge that can properly reflect and decide as to which monastery is suitable for him to reside, etc., etc.

Satthakasampajānaṃ

It is necessary to consider whether it will be proper to reside in a wooden monastery, or a monastery made of bamboo, or masonry, and whether the place is peaceful, tranquil and congenial. In connection with the village where alms can be obtained, it is to be considered whether offerings of food will be received and whether there can be molestation particularly because uncommon or different kinds of sensations may arise. It is to consider as to what kind of talk that is uttered or heard, can be harmful to the practice of meditation. If there is nothing in particular, the best thing would be to abstain from talking anything not relevant to Dhamma. As regards individuals, it is to

reflect whether there is any progress or lack of progress relating to Dhamma by relying upon such and such a spiritual teacher or other persons with whom he has to deal. With reference to food, it is to consider what kind of food will be agreeable and beneficial for him to depend upon from the point of view of health and of the Dhamma. One should also reflect as to what kind of posture will be best suited to make progressive strides in the exercise of his meditation. This is the way how mature reflective knowledge should take place or has taken place, whether it will be profitable or not, in connection with the selection of suitable monastery. The Motto is:

> "Reflection made as to whether it is profitable
> and agreeable or not, is *sātthaka*."

Sappāyasampajānaṃ

Although advantages may be derived, it needs consideration whether it would be proper (i.e. feasible) or not. If it is a room in a monastery, it will not be proper for a junior Bhikkhu to occupy the place if it, is meant for the senior or an elderly Bhikkhu, and *vice versa*. In regard to speech, it would be improper to preach these who are busy even if the preaching on Dhamma will be of benefit to them. One should weigh and consider if it is proper or not to

preach *asubha* Dhamma on an auspicious occasion. This is *"sappāyasampajānaṃ"*. The Motto is composed in the following expression:

"Reflection whether it is proper or not is *sappāya*".

13. Should be free from rudeness

The next expression is: *"appagabbho ca"* — free from impudence, *assa* — as it should be. To be free from impudence conveys the meaning of being impolite or rude. There are three kinds of incivility, viz.: (1) rudeness of physical behaviour, (2) rudeness of verbal behaviour, and (3) rudeness of mental behaviour.

(1) Rudeness of physical behaviours manifests itself. under eight situations or conditions. Of these eight, what is generally found at the present time, needs elaboration. Whether in the midst of an audience of saṅghas, or amidst the public, to take a sitting posture with knees up, or with the thighs widely extended, is a clear evidence of rude bodily behaviour, or rather, unrefined manners. Sometimes, posture may be taken with either one knee up, or both the knees up with the hands folded across the knees. Such sitting postures also indicate rudeness of physical behaviour. If sitting or standing by touching the

body of Mahā Theras, or, sitting or standing in front of them, or on an elevated place, or sitting by pulling over the long skirt — *"longyi"* on the body from head to toe, or, talking to others in a standing posture, or talking or chattering with gesticulation, i.e. expressive motion of the limbs, are clear instances of rudeness of bodily behaviour. If one squeezes himself in a congested place where young Bhikkhus are sitting, or if one occupies the seats meant for the Mahā Theras, or if one overtakes the Mahā Thera while walking, etc., is obviously rude and uncultured. One should avoid, all such impolite physical behaviours and mannerisms.

At the present day, it is learnt that some elderly Bhikkhus under the guise of noble personages even make a pretentious display of supernatural powers by caressing or making a fondling touch on the head of the damsels with their hands as if they are blessing them. Such indecent behaviours are totally prohibited under the Rules of Vinaya. It has been strictly laid down, under the said Rules that the Bhikkhus should not — even give a fondling touch to their own daughters and mothers. A condition has been prescribed Prohibiting Bhikkhus from handling even a doll representing a female figure with pleasurable sensation. Hence, a fondling touch made as stated in the foregoing, may be said to be a rude bodily demeanour.

Another thing is that while saṅghas are taking meals, or when taking meals together with others, emitting nasal secretion, or ejecting phlegm by coughing, or spitting are regarded as unrefined manners inasmuch as these are despicable. Such disgusting behaviours should also be avoided.

(2) Relating to rudeness of verbal behaviour, there are four conditions. In the midst of an assembly of Saṅghas or of people, or in the presence of Mahā Theras, if there is anything to be said, one should speak only after permission has been sought from Mahā Theras. Any utterance made without permission, is rudeness of verbal behaviour. If an explanation is given relating to a problematic issue without seeking permission, it would also amount to verbal misbehaviour. It is discourteous, or rather, rudeness of verbal behaviour if resorted to making utterances in the midst of an audience of Saṅghas, or in the presence of Mahā Theras, and also asking the benefactors as to whether there is something to eat, or whether there is any meal or food, etc., ready to be offered to him while visiting the homes of the benefactors. Bhikkhus should refrain themselves from behaving in the like manner, which, in fact, is in contravention of the Rules of Conduct for Bhikkhus.

(3) Rudeness of mental behaviour means: to be disrespectful by thoughts to those who deserve respect. To think of a person superior in caste or racial status as being his equal, or imagine a noble personage endowed with *sīla*, *samādhi* and *paññā*, as being his equal, or if a person who is lacking in knowledge or rather, unlearned in scriptures imagines an intellectual person as his equal, or if a person imagines the other as being unintellectual, nay, unknowledgeable as compared to him, or if a person who does not meditate imagines a well-accomplished meditator as his equal, are instances of rudeness of mental behaviour. Therefore, one should totally be free from all physical, verbal and mental misbehaviours.

14. To be freed of attachment to both male and female benefactors

The next word. is *"Kulesu"* — among relatives — (The meaning of *'kula'* is given as 'relative' as translated ordinarily in Burmese). However, the word 'relative' (*kula*), in fact, does not convey the sense of 'kinsman' (relative) or a race. What it really means is a 'household' or a family. Hence, in this regard, it seems as if the word *"kulesu"* is to be interpreted as members of a household family. Nevertheless, this interpretation itself does not really make sense if considered in relation to Bhikkhus. As such, it

would be more clear and convincing to translate the word *"kulesu"* as: male and female benefactors in a household family. Kulesu — as regards male and female benefactors belonging to a family, *ananughiddho ca* — desirable attachment is also got rid of, *assa* — as it should be.

Actually it means that there should be no attachment to male and female benefactors. When a Bhikkhu is going round for alms to receive offerings of food or other things from his male and female benefactors, he should make an approach assuming himself in the role of a noble person worthy of offerings, called *"dakkiṇeyya"*. The benefactors should also donate bearing in mind that the receiver is a noble personage worthy of offerings in order to gain as well as to promote better advantages. Familiarity should be avoided by the Bhikkhu regarding a benefactor as his own kith and kin, or as a close acquaintance. If close intimacy is created by a Bhikkhu, it amounts to taking possession of, or rather, accepting or seizing the offerings with desirable attachment like an eclipse of a planet (*gāha*). It would be something like attachment to himself. In that case, one is likely to become either rejoiced or sorry. This means, if the benefactors become prosperous and wealthy, the Bhikkhu will also feel happy. Similarly, if the benefactors meet with trouble or any kind of disaster, the Bhikkhu will also become sorry or dejected. This is not the way a noble Bhikkhu should feel or behave. Of course,

the benefactors may feel glad if their teacher, the Bhikkhu, shares their feeling of joy and sorrow. However, this is not what the Lord Buddha wishes to happen. Buddha's wish is to see the Bhikkhus fully accomplished with *sīla*, etc., and to preach the Dhamma to his benefactors to gain the noble virtue of *kusala*.

Hence, it is for the benefactors to consider their spiritual teacher and guide as a plot of land which is to be cultivated for the germination of the seeds of *kusala* and to make offerings to him and revere him. For the purpose of cultivating a land, it is really important that this plot of land should be fertile. In the same way, it is essential for a Bhikkhu who is receiving the offerings to have good fertilisers, such as *Sīla*, etc. No financial benefit can be derived by him in the shape of a considerable sum of money by being sorry or dejected or in other words, it does not pay him to lament. If he renders assistance, the most he may probably benefit is by way of receiving gifts to the value of only a hundred or a thousand kyats. A Bhikkhu who is a noble *Dakkiṇeyya* with purity of *Sīla* for not having attachment to his benefactors, should not expect any thing. On the part of the benefactors for having generously donated to such a noble Bhikkhu accomplished with the admirable attributes of a holy personage, he is sure to derive *kusala* — merits — worth millions if considered in terms of money. A person by the name of Eindaka by

virtue of *kusala* offered a spoonful of food to the Venerable Ashin Anuruddhā was reborn as a very powerful Deva in the heavenly abode of *Tāvatiṃsa*. Considering this fact, it is quite obvious that it is really noble and magnanimous to donate with a virtuous bent of mind on the golden attributes of *Sīla*, etc., of the recipient Bhikkhu. On the contrary, if the benefactors revere and make offerings of gifts to a Bhikkhu treating him as a close associate expecting temporal advantages, such as, wealth and prosperity, it would amount to grasping or seizing pleasure (*gāha*). It is something like taking hold of or, influencing the Bhikkhu as a personal secretary. The Commentary has said that if there is dishonest relationship between both the Bhikkhu and the benefactors, it would tantamount to *gāhagāha*. Both the teacher and the benefactor are then considered to be making a seizure, i.e. the one seizes the other, while the other also seizes in retaliation.

If the benefactors are dishonest despite the fact that a Bhikkhu is dealing with the benefactors in the capacity of a *Dakkiṇeyya*, it would amount to *muttagāha*. This means that the benefactors make a seizure but the Bhikkhu has escaped on his part. The effect would be quite the reverse if the Bhikkhu were dishonest. This sort of thing is fairly rampant. If both parties are dealing with one another honestly, it is *"Mutta-mutta"*. Then, both are said to have escaped, or rather, been released from eclipse. Such

kind of dealing or relationship is indeed very essential. Explanation given relating to the second verse (*gāthā*) appears sufficiently comprehensive. We shall go on teaching the third *gāthā* (stanza):

3. *Na ca khuddamācare kiñci,*
yena viññū pare upavadeyyuṃ.
Sukhino vā khemino hontu,
Sabbe sattā bhavantu sukhitattā.

15. The last fundamental rule of conduct

Ca — moreover, *yena* — for that kind of vice, *viññū pare* other intellectuals, i.e. other men of wisdom, *upavadeyyuṃ* — will blame by pointing out the fault. *Khuddaṃ* — such an insignificant and vile, *taṃ* — baleful vice, *kiñci* — even anything that is a trifle, *na ācare* — should not be done or practised. This is the last rule of conduct which ought to have been accomplished long before, out of the fundamental principles or rules of conduct in the practice of *Mettā bhāvanā*. To make it convincingly clear, these 15 principles will be enumerated.

(1) *Sakko* — should be able or competent to practise, (2) *Uju* — must be straightforward, (3) *Suhuju* — must be extremely honest, (4) *Suvaco* — should be meek and easy of compliance, (5) *Mudu* — should be gentle, mild and supple,

(6) *Anatimānī* — should not slight others with self-pride thinking very highly of oneself, (7) *Santussako* — should be easily contented, (8) *Subharo* — must be a person who can be easily supported by male and female benefactors, (9) *Appakicco* — should have few duties and free from care, (10) *Sallahukavutti* — should not be clumsy or burdensome keeping only a few belongings in his possession, (11) *Santindriyo* — should have the moral qualities of serenity without being affected by the sensations arising out of the perception through the eye, etc., (12) *Nipako* — should have the mature reflective knowledge, (13) *Appagabbho* — should be polite and modest and free from impudence, (14) *Ananugiddho* — should be free from passionate attachment to male and female benefactors, (15) In regard to the principles of personal moral conduct, one should avoid any kind of vice, no matter how trivial it may be, which men of wisdom would find it blameworthy. Nothing should be done, spoken or imagined — even a very trifle thing — with which other wise men would find it faulty and reprobate. However, it would, of course, be difficult to completely control the imaginative mind. Therefore, in this regard, it should be rejected as far as possible.

After these fifteen principles of moral conduct which should have been accomplished from the very outset, the method of ordinarily developing *mettā* has been initially shown as follows:

Sabbe sattā — May all kinds of being, *sukhino vā* — be happy, and (the usage of the word *"ca"* instead of *"vā"*, would be more appropriate, and hence, it is construed as *"ca"* instead of *"vā"*). *Khemino vā* — *may* be free from danger, *hontu* — *as* they may wish to become. *Sukhitatta* — both physical and mental happiness, *bhavantu* — may take place.

In this regard, the word *"sukhino"* should be interpreted in a grammatical sense. Hence, it is to develop *mettā* either mentally or verbally by reciting as: "May all beings be happy and free from danger." In the expression *"sukhitattā"*, the word *"sukhita"* means: "to have happiness", according to the rule of grammar. *"Atta"* conveys the meaning of either "mind" or "body". If it is said to be "body", it can be taken to mean both material *rūpa* and *nāma*. Grammatically, it means: "To have both body and mind accomplished with happiness." It would therefore mean: "being happy both physically and mentally". As such, according to the said expression, *mettā* can be developed by reciting: "May all beings be happy both in body and mind, or rather, physically and mentally. Let us then develop *mettā* by recitation. Let us recite:

"May all beings be happy, be free from danger and be happy both in body and mind." (Repeat three times)

When developing *mettā* by reciting as stated, every time recitation is made, the mind which is inclined to recite, occurs afresh repeatedly, and then dissolves. The thought which is to be borne in mind as "May be happy" with a feeling of loving-kindness, also vanishes repeatedly. The physical behaviour and the voice which utters also occur afresh again and again. This *rūpa* and *nāma* that dissolve repeatedly and immediately after occurrence, should be contemplated every time recitation is made and at every moment thought arises. This manner of contemplation is Vipassanā *Khayato vayato sammasitvā,* i.e. it can be achieved up to the stage of *Arahatta-phala* after observing and contemplating that it has ceased and disappeared. This is clearly stated in the Commentaries. Such being the case, immediately after recitation has been done, both the thought which is borne in mind, or rather, the mind that is conceived and the utterance or recitation made, should be contemplated together. Let us contemplate while reciting.

> "May all being be happy, etc., etc."
>
> (Repeat three times)

Instructions have been given by the two verses (*gāthā*) as to how *mettā* should be developed by distinguishing the beings into two or three categories.

4. *Ye keci pāṇabhūta'tthi,*
tasā vā thāvarā vā anavasesā.
Dīghā vā Ye mahanta vā,
majjhimā rassakā aṇuka thūlā.

5. *Diṭṭhā vā ye vā adiṭṭha,*
ye vā dūre vasanti avidūre,
Bhūtā vā sambhavesī vā,
sabbe sattā bhavantu sukhitattā.

Tasā vā — an individual who is trembling with fear and still on probation, *thāvarā vā* — and a perfect and holy Arahat who is serene, steadfast and fearless, *ye keci pāṇabhūta* — and also all living beings without distinction, *atthi* do exist. *Anavasesā* — Without exception, all those, *Ime satta* — living beings or creatures, *sukhitattā* — may with happiness in both body and mind, *bhavantu* — become blessed and contented.

Tasā — Trembling and shaking with fear may be caused by anger or human passions, lust and desirable attachment (*taṇhā*). Those who are prone to fright are living beings who are not yet free from anger or hatred, such as, ordinary worldlings, Sotāpannas, and Sakadāgāmis. Those beings who get frightfully affected by passionate

desires are common worldlings (*Puthujjana*), and also include individuals who are Sotāpannas, Sakadāgāmis and Anāgāmis. How they are seized with fear because of passionate desires (*taṇhā*) *is* something similar to beings who are anxious for not getting or receiving which they crave for, of wish to obtain. Those whose mind is tranquil, unperturbed and steadfast without a feeling of fright are the noble Arahats who are absolutely free from *taṇhā*, human passions. Therefore, *tasā* — those beings who are prone to fear are beings who are not as yet liberated from passionate and desirable attachment. *Thāvarā* — beings who have absolutely no fear and are not apprehensive, with serenity and stability of mind, are the Noble Ones — Arahats. Hence, with those two phrases: *"Tasā vā thāvarā vā"*, it has been distinguished into two parts or categories, viz.: individuals who are not free from *taṇhā*, and who have entirely got rid of *taṇhā*. These two should be kept distinct and separated in developing *mettā* by reciting according to the said two verses. It should be also combined together with Vipassanā in practising contemplation. Please follow and join in the recitation.

Manner of Developing Mettā by Separating into 2 Parts

"May all *Puthujjana Sekkha* individuals who
are likely to get easily frightened for not being

free from *taṇhā* be happy in both body and mind." (Repeat three times)

"May all Noble Arahats who are serene and steadfast without any fear for having been fully emancipated from the bonds of *taṇhā* be happy." (Repeat three times)

"May all those fearless Noble Arahats as well as all beings who have fear and easily get alarmed be happy." (Repeat three times)

Manner of developing Mettā separating into 3 distinct parts

Ye dīghā vā — Those beings who have a long body, and *ye vā mahanta* — those beings who are big and large in size and stature, ye *vā majjhimā* — and those beings or creatures who are neither long nor short, nor big nor small in bodily stature, or in other words, who have medium-sized body, *ye vā rassakā* those beings who are dwarfs, or rather, short, *ye vā aṇuka* — those beings who are tiny and small, *ye vā thūlā* — those beings who are bulky in body and built, fat, corpulent and fleshy, *atthi* — do exist or are living. *Anavasesdā* — All without exception *Ime sattā* — those beings, *sukhitattā* — may with happiness in both body and mind, *bhavantu* — become accomplished and contented.

With this portion of *gāthā* or verse (words), the Buddha prescribed three methods by which *Mettā* should be developed after distinguishing the beings in three different kinds. The first method shown has reference to different kinds of beings according to the size of their body dimension or stature, whether it is long, short, or medium-sized. Out of these three kinds, those beings or creatures who have lengthy bodies are snakes, dragons, lizards, earthworms, etc. Creatures who have short bodies are chickens, birds, frogs, etc. Medium-sized creatures or beings are horses, cattle, buffaloes, pigs, etc. However, it is pretty hard to give a definite decision on the matter of making a specific classification. Let's develop *Mettā* towards these three different kinds of beings or creatures. Please follow the recitation:

> "May those beings who have long bodies be happy."
> "May those beings who are dwarf and have short bodies be happy.
> "May those beings whose bodies are neither long nor short, i.e. medium-sized be happy."
> "May all those beings who have long, or short, or medium-sized stature be happy."

N.B. Each and every message of goodwill such as "be happy", may be said three times.

Furthermore, the second method explains the way how to develop *Mettā* by distinguishing the beings according to their bodily size as to whether they are big, or small, or medium-sized. Of these three kinds, beings who have huge bodies are marine mammals, such as, big fishes, turtles, etc., and those animal beings living on land, such as, elephant, dragons, etc. They include giants or ogres and also Devas as well as Brahmās of immense bodily dimension from the world of Devas. *Aṇuka* — Small and tiny creatures or beings are small invertebrate animals like insects, etc. Human beings, dogs, pigs, fowls, birds, etc., may be regarded as belonging to the category of medium-sized beings. It would also be difficult to give a definite decision as to what kind of beings should be included in the three respective categories as may be appropriate. Let us develop *Mettā* by distinguishing the beings according to the said three kinds. Please join the recitation.

> "May all beings who have huge bodies be happy."
> "May all beings who have small and tiny bodies be happy."
> "May all medium-sized beings who are neither large nor small in their bodies be happy."
> "May all beings who have big, or small, or medium sized bodies or physical structure be happy."

N.B. The word "be happy" is repeated three times.

Next, the third method indicates as to how *Mettā* should be developed distinguishing towards the three different kinds of beings, viz.: round, big and fat. beings, tiny creatures and medium-sized beings. Of these three kinds, the big, round and fat beings are fishes, tortoises, molluscs (oysters), snails, etc., whose body structures are short-winded, plump and flabby. *Aṇuka* — tiny and diminutive creatures are those which cannot be seen by the naked eye, such as very small insects, germs and fleas. The middle sized beings are those creatures which are ordinarily visible and which may be said to be beings not too big or too bulky or fat. These three kinds of beings are pretty difficult to be classified with certainty under which category they would fall. Hence, the Commentary has stated that in a way, among the same kind of beings, those which are big and not too fat and bulky, as well as medium-sized and tiny creatures or beings, may be said to come under the definition of *"Aṇuka"*. According to this statement of explanation, it may be considered feasible to include persons with a height of more than five and a half feet, or six feet, weighing over 100 lbs in the category of those who are fat, and to regard persons who are two or three feet in height with less than 100 lbs. in weight, as short and small beings, and to consider the rest of the people as medium-sized beings. This is also difficult to decide. As such, it would appear proper to develop *Mettā* by merely noting ordinarily as big and fat, small

and medium sized, without precisely distinguishing the beings. Let us therefore develop *Mettā* according to the last-mentioned three different kinds. We may recite as follows:

> "May all beings whose physical structure is round and fat be happy."
> "May all beings whose physical structure is very, tiny and small be happy."
> "May all beings who have medium-sized physical structure be happy."
> "May all fat, tiny, and middle-sized beings be happy."
>
> N.B. The word "be happy" may be repeated three times.

Three methods of developing Mettā by again distinguishing into 2 parts

5. *Diṭṭhā vā ye vā adiṭṭha,*
ye vā dūre vasanti avidūre.
Bhūtā vā sambhavesī vā,
sabbe sattā bhavantu sukhitattā.

Ye diṭṭhā vā — those beings who have been seen before, and *ye vā adiṭṭha* — those beings who have never been seen

before, *atthi* — do exist. *Ye vā* — Some beings also, *dūre* — in a remote place, *vasanti* — are living there. *Ye vā* — some beings also, *avidūre* — in the neighbourhood, *vasanti* — are residing there. *Ye bhūtā vā* — those beings who have become i.e. come into being, ye *sambhavesī vā* — those beings who are in the course of becoming, *atthi* — do exist. *Ime sabbe sattā* — All these beings, *sukhitattā* — may find happiness in both body and mind, (and) *bhavantu* — be accomplished.

The first pair is the manner in which *Mettā is* developed distinguishing between beings that have been seen before, and the beings that have never been seen before. This is quite clear and precise, and is easily understandable. Let us, therefore, develop *Mettā* relating to the first pair. Please follow the recitation.

> "May those beings who have been met and seen before be happy." (Repeat three times)

> "May those beings who have never been met and seen before be happy." (Repeat three times)

> "May all those beings who have either been met and seen before, or never been met and seen before be happy." (Repeat three times)

The second pair also indicates the manner in which *Mettā is* developed distinguishing between beings who live nearby and afar. In imparting the feeling of loving-kindness relating to the place, whether it is near or remote, it may be distinguished according to one's own wish. Let us develop *Mettā* with reference to the second pair. Please follow the recitation.

"May all these beings who are living near be happy." (Repeat three times)

"May all those beings who are living afar be happy." (Repeat three times)

"May all those beings who are living near and afar be happy. (Repeat three times)

In the third pair, according to the expression *"bhūtā"* what is meant by "beings", are the Arahats who will not be reborn in another existence for their having ceased to become. "Beings" who are about to become are those ordinary worldlings (*Puthujjana*) and Sekkha individuals who will be reborn again in the next existence as they have not been free from *kilesas*, human passions or moral defilement. According to the grammatical sense, it refers to beings who are seeking (*Esī*) for another rebirth, or rather, fresh existence to become again (*sambhava*). Those

beings who are seeking for new existence are those who will have a continuum of life existence. They are still about to become. Hence, to be more appropriate in the usage of the conjunctive word, and to be closely coherent, the expression: "Beings about to become" has been used. Therefore, let us develop according to this definition. Please do the recitation as follows:

> "May Holy Arahats who are said to have ceased
> to become be happy." (Repeat three times)

> "May those worldlings and Sekkha individuals
> who will again be reborn and about. to become
> be happy." (Repeat three times)

> "May all those beings who have already become
> or been in existence, and who are about to
> become be happy." (Repeat three times)

Putting it in another way, it means a person who has entered into the womb of an earthly mother, i.e. at the time of conception (*sambhavesī*), seeking for a new existence. After being born, he is deemed to be a person who has become a living being (*bhūtā*). Similarly, a creature about to come forth from an egg, is "*sambhavesī*". If the gestation period has passed and if already hatched, it means: "*bhūtā*". Beings who have been reborn complete with the material body,

and beings coming forth depending on viscous or viscid sticky substance from plants, shrubs, grass, vegetation, or mucilage, etc., at the moment rebirth consciousness taking place, are regarded as beings or creatures in the making, that is, about to become. All those who have become sentient beings caused by *kamma* without conceiving in a womb and without depending upon anything, with the sudden appearance of a material body or form, are said to be *"sambhavesī"*. Furthermore, it has been explained in the Commentary as *"bhūtā"*. Let us develop *Mettā* towards them and recite as follows:

> "May those beings who are about to become
> and are conceived in a womb be happy."
> (Repeat three times)

> "May those beings who have come to be and
> have already been born be happy."
> (Repeat three times)

> "May all beings who are about to become and
> have already come into existence be happy."
> (Repeat three times)

What has now been stated describes the manner of developing *Mettā* with a view to bring about prosperity and wealth. Thereafter, it has been instructed how to

develop *Mettā* hoping to get liberated from unmerited misery and sufferings, in the following way.

MANNER OF DEVELOPING METTĀ SO AS TO BE FREE FROM UNMERITED MISERY

6. *Na paro paraṃ nikubbetha,*
nātimaññetha katthaci na kiñci.
Vyārosanā paṭighasaññā,
naññamaññassa dukkhamiccheyya.

6. *Paro* — one other person, *paraṃ* — against another, *na nikubbetha* — should not cheat or practise deception, nay, may escape from becoming a victim of fraud. In commercial or business affairs, fraudulent dealings or deception may take place. In religious affairs, deception is also practised. In the matter of making a business deal, criminal deception done is by way of deceiving the buyer by the seller in his transaction by the use of a false weight less than the correct weight by placing it on scales or weighing-machine, or, by using a measuring cup or vessel which holds less in quantity of goods or commodities in. relation to a standard container, vessel or receptacle. This kind of trick being fairly common is well-known to the majority of the people. Another thing is found in the sale of articles

made of gold or silver, and gold or silver ingots, which are imitations or spurious, i.e. not genuine. This is also not uncommon. Sometimes, a cheat may pose himself as an honest man. At one time during the anniversary of a *pūjā* celebration held in this Meditation centre, it so happened that a cheat visited a group of Shan people and played a deception on them. It was disclosed that after the cheat had seen bundles of currency notes in the hands of those Shan people, he persuaded them that if those currency notes were exchanged, they would get more money. Believing his words, some of them who were rather greedy, entrusted the cheat with their currency notes. The cheat, after promising them that he would bring back more money than what was originally worth, took away the money.

Some deceived others into believing that they would turn the original weight of gold into a greater amount. Credulous persons with greed wishing to receive more gold, handed over the gold in trust to the cheat. Not long afterwards, this cheat had disappeared never to return to them again. This is another kind of deceit. Then also, some offered charms or rather, magic trinkets to be worn so as to supposedly bring good luck and fortune to the one who wears it. Such kinds of deception should make one reflect as to whether it is believable or not. There are quite a variety of deceptive practices in connection with business dealings.

In matters relating to religion, deceptive practices are in plenty. To preach false doctrines ostensibly as truth, would cause to bring disadvantages to others who have accepted such heresy. During the lifetime of Lord Buddha, an ascetic called Puṇṇa who was practising austerities like an ox and another by the name of Seniya who was practising like a dog, called on the Buddha and asked what advantages could be derived from indulgences of such practices. The Enlightened One prevented them twice from putting up this problematic question. On being asked for the third time, the Buddha gave the answer as below:

"A person who indulges in the practice like an ox or rather a bullock to the full, will become an ox after his demise. So also, a person who has fully practised like a dog, will be reborn a dog in the next existence. If the practices performed are incomplete and not fully accomplished, it would amount to practising deception under a false pretence, and the person who thus practises for having accepted the heretical views, would either descend to the Nether World (hell) or become an animal after his death."

Having heard the Buddha's reply, Puṇṇa and Seniya wept bitterly. They wept because after becoming victims of fraud, they had gone through such ignoble and false practices for a considerable length of time, believing their teacher's deceitful words that by practising either as an ox

or a dog, they would reach an existence in life hereafter where happy conditions prevail.

Another instance is that one Tālaputa, an instructor by profession in the art of dancing, reverentially asked the Buddha, "My Lord! I have heard what other teachers in succession have said that a dancer being capable of giving delight and pleasure to the public, will, in his next existence, become a jovial or clownish Deva called "*pahāsa*" in another planet. What then is your Lordship's Teaching in regard to this matter?" Buddha twice rejected this question; but when the same question was raised for the third time, the Enlightened One gave a categorical reply as: "From the very outset, the dancer for having entertained with his performances to the delight of the audience who are as yet unliberated from the evils of greed (*loba*), anger (*dosa*) and delusion (*moha*) has caused to develop the ills of greed, anger and delusion. Hence, in the next existence after his demise, it is very likely that he would relegate to hell, called "*pahāsa*". By firmly holding a false and bigoted view that if by performing the dances, he would become a Deva in his future existence, he will probably land either in hell or become an animal."

Hearing this statement, Tālaputa, the chief Dance Instructor began to cry because he had been deceived by his teachers all throughout a long period of time that

"by staging dancing performances before an audience to make them happy and pleasurable, one will become a *'pahāsa' Deva*."

Moreover, there are similar instances of this kind of deception. At the present time, a number of preachings are being done, which run counter to the noble wish of the Enlightened One, on an erroneous assumption of the Buddha's Dhamma. Although Buddha has precisely preached without any ambiguity that "all *akusala* — demeritorious acts — should be avoided, all *kusala* — virtuous deeds should be performed, practical exercise should be made for the achievement of *sīla*, *samādhi* and *paññā*. Samatha and Vipassanā meditation should invariably be practised, the Eight-fold *maggaṅgas* should be developed", preaching contrary to the Buddha's Noble Teachings are being delivered. Such false preachings made are in the manner described below.

"*Akusala-kilesā* means impermanence (*anicca*). As such, for not being permanently present, no rejection is required to be done. To make effort for the purpose of killing is more difficult than to refrain from killing others. It is suffering according to the *desanā* which says *sabbe saṅkhāra dukkha* if meritorious deeds are performed or if *sīla*, *samādhi* and *paññā* practices are exercised; and if *bhāvanā*, practical meditation is resorted to. Preachings are also done that

it would amount, to practising asceticism and that all forms of severe exercises causing physical hardship are miserable. They go on preaching further that simply by retiring or remaining in seclusion at peace without putting in any effort in the practice of meditation, happiness is gained, etc." Such kind of nonsensical talks are obviously contrary to the Buddha's Teachings. Such being the case, it is quite certain that those who have accepted this wrong faith with a false belief in those perversities which are diametrically opposite to the Noble Teachings of the Buddha, will have been developing *akusala* — unwholesome acts — without gaining merits. Eventually, without anything to be relied upon, these people. are likely to become unhappy through their own personal experience when confronted with misery and suffering, at one time or the other, since evil *kamma* or *akusala* will predominate over *kusala* which has ceased to function, for being subjected to fraud.

As stated in the foregoing, a person who has been deceived will suffer badly either from the point of view of his business deal or of religion. It will however be more disastrous if he is defrauded in religious matters. Therefore, the Buddha has instructed to develop *mettā* as: "May be free from deception" either in dealing with business or religious affairs. Let us recite according to that instruction.

> "May one be able to refrain himself from cheating the other person and also escape from becoming a victim of fraud."
>
> (Repeat three times)

The next phrase is: *"katthaci"* — at any place or anywhere whether in a town or a village or in a public place, *kiñci* — any one person, *naṃ* — as against another person, *na atimaññetha* — may not disregard or slight, nay, may be free from becoming discourteous to or ignoring the other. If the other person is slighted or ignored by one with egoism, it would be sinful to the person who slights or ignores. This kind of attitude will have an adverse effect on him at one time or the other. A person who is slighted will feel bad and very much depressed. Some of the senior officers may ignore or slight an outsider or even a junior officer if that person calls on him on duty. Some of the Mahā Theras are likely to neglect or ignore the junior monks. Those who are thus slighted or neglected may feel extremely unhappy. There is hardly any doubt that the person who slights the other has no loving-kindness towards the other for having failed to put himself in another's shoes. That is probably the reason why Buddha has given instructions to develop *mettā* whereby the occurrence of miserable feelings in both parties will be prevented. If cordial relationship were established. between the two parties without slighting one another, the whole world would be a very congenial

place for everybody to live in. Please follow the recitation in developing *mettā* according to the given instructions.

> "May not one fail in courtesy or respect to any other person."
> "May one be free from thoughts to slight the other and be friendly towards others."

The next expression is: *Vyārosanā-vyārosanāya* — by causing bodily harm, and by threatening the other verbally and by ill-treating, *paṭighasaññā-paṭighasaññāya* — *and* with a feeling of anger, *aññamaññassa* — mutually towards each other, *dukkhaṃ* — misery, *na iceheyya* — may not occur and be desirable, nay, may not be longed for.

If one person physically assaults the other or, abuses or incites the other to do harm and cause injury, or is plotting to cruelly ill-treat the other, such a person will have committed a vice. In future, when circumstances become unfavourable, he will meet with various kinds of suffering for that *akusala*, bad deeds, he has committed. The person who is subjected to ill-treatment, of course, presently suffers. It has, therefore, been instructed to develop *mettā* towards others to be free from such miseries by avoidance of the said misdeeds. To develop *mettā* according to that instruction, let us recite as follows:

"May one be free from ill-will to cause misery to the other by making an assault physically."
"May one be free from ill-will to cause misery to the other by word of mouth."
"May one be free from ill-will to cause misery to the other by evil thoughts."
"May one be free from ill-will to cause misery to the other by his physical action, speech and thoughts."

When developing *mettā* in the above manner, it is not just to recite perfunctorily. One must be really sincere and have profound loving-kindness towards the other wishing him or her happiness at the same time. This is illustrated in the following example.

How genuine Mettā should be developed — An illustration

7. *Mātā yathā niyaṃ puttam,*
āyusā ekaputtam anurakkhe.
Evampi sabbabhūtesu,
mānasaṃ bhāvaye aparimānaṃ.

Mātā — the mother, *niyaṃ puttam* — in respect of her own flesh and blood, *ekaputtam* — the only beloved son, *āyusā* — at the sacrifice of her own life, *anurakkhe yathā* — will

always be guarding or looking after him. *Evampi* — in the same manner, *sabbabhūtesu* — in regard to all kinds of beings, *aparimānaṃ* — boundless or immense, *mānasaṃ* — *mettā* or loving-kindness, wishing them happiness, *bhāvaye* — may be repeatedly developed.

In this verse, the manner of relationship between mother and son has been particularly cited as an example. Generally, mother's affection and loving-care for sons and daughters far surpasses that of the father. That is the reason why the mother has been cited as an example. Loving-care and affection may not be bestowed upon adopted children by the parents as such as they would confer on their own children. Hence, an example of "the only beloved son" is cited. However, if there are many sons, the degree or strength of affectionate feeling and loving-care may not be great despite the fact that they are their own flesh and blood. Usually, boundless love is bestowed upon the only son in a family. That is why comparison has been made to "the only son". The degree of love for the only son is well known to mothers who have sons of their own. This needs no elaboration. The mother will sacrifice her own life for her only son, the only child of her own, when occasion demands. Similarly, in developing *mettā*, it has been instructed that one should have utmost loving-kindness and compassionate feeling towards all beings regardless of oneself. The example that has been illustrated is really deep and profound.

I have mentioned about how *"sīmāsambheda"* takes place as explained in the Visuddhimagga in the second part of this text of Dhamma. In this connection what has been stated is that while a person who is developing *mettā* is living together with the person who is dear to him and person who is neutral, and also an enemy — a hostile person, he should not accede to the wish of the villains who demanded any one of them to be handed over to them for the purpose of offering him as a gift to propitiate a god in performing a. ritual. Even if he surrendered himself as a victim, it will not yet amount to achievement of the quality of *sīmāsambheda*. On the other hand, according to the Mettā Sutta; it would convey the sense that one who is developing *mettā* should radiate his loving-kindness, wishing the other to gain happiness just as a mother would do with immense love for her only son which soars to the extent of her willingness to sacrifice her own life. If reference were made to what is stated in the Commentary comparing with the Pāli Text, it will be found that the illustration is made with emphasis upon the deep feeling of *mettā* which one should have towards beings just as a mother is lovingly taking care of her own son. It should be interpreted to mean that one must have a feeling of loving-kindness towards other beings to the extent as he would have for his own welfare. The instruction given in many Pāli Texts indicate one to develop *mettā* towards all other beings on an equal basis as he would have on himself (*sabbathatāya*).

There are no instructions to the effect that one should have love for others more than one would love oneself.

Furthermore, *mettā bhāvanā* means: one should not leave out any one of the living beings, that is, without exception and without limit in developing *mettā* through. meditation, if capable of doing so.

How to develop Mettā broadly, without limit

8. *Mettanca sabbalokasamiṃ,*
mānasaṃ bhāvaye aparimānaṃ.
Uddhaṃ adho ca tiriyañca,
asambhadhaṃ avera'masapattaṃ.

To elaborate the manner of developing *mettā* in an unlimited scope, *uddhaṃ* — in places higher-up or above, *adho* — in the lower region or places down below, *tiriyaṃ* — in the opposite eight regions round about the Earth, [it is the meaning rendered in conformity with the expressions in the Pāli Text as *"Ekaṃ disaṃ pharitvā iti uddhaṃadho tiriyaṃ"*, and in accordance with the exposition made in the Commentaries; and with the expression of the three words, the direction of the ten regions across the length and breadth of the universe, are pointed out. In the introductory portion of the Commentary of this Mettā Sutta, the word *"uddhaṃ"* indicates

the *arūpabhava* (formless existence); the word *"adho"* indicates the *kāmabhava* (sensual existence); and the word *"tiriyaṃ"* indicates *rūpabhava* (existence that has form)]. *Sabbalokasamiṃ* — in all the Universe — in the whole world, *aparimānaṃ* — unlimited or boundless, *mettaṃ mānasam* — feeling of *mettā* — loving-kindness, *bhāvaye* — be developed, etc.

The gist of it is to develop unlimited loving-kindness (*mettā*) towards all beings in all ten regions as mentioned earlier, wishing all of them happiness. In developing and radiating *mettā* as such, there is no limit in regard to the place or region and to the kind of beings present in all those places. It covers a very wide range. Next, there being no angry feeling against all living beings, one is free from internal dangers, and also, having no animosity or grudge against any kind of beings as an enemy, one is also free from external dangers. Let us again develop *mettā* according to the *desanā*. Please follow the recitation, and while reciting be mindful and contemplate and note the *rūpas* and *nāmas*.

> "May all those beings in the region higher-up be happy." (Repeat three times)
>
> "May all those beings in the lower region be happy." (Repeat three times)
>
> "May all those beings in the surrounding eight regions be happy. (Repeat three times)

Uddhaṃ yāva bhavaggā ca,
adho yāva avīcīto.
Samantā cakkavālesu,
ye sattā paṭhavīcarā.
Avyāpajjhā niverā ca,
niddhukkha ca nupaddavā.

This Pāli verse which conveys *mettā*, appears to have been composed based on the phrase — *"Uddhaṃ adho ca tiriyañca"*, as contained in the Mettā Sutta. The meaning of it is:

Uddhaṃ — in the region above or higher up, *yāva bhavaggā ca* — up to the abode of *nevasaññā-nāsaññāyatana* (the Abode where there is neither consciousness nor unconsciousness called *"bhavaggā"*, the highest of the Arūpa Worlds), *adho* — in the lower region, *yāva avīcīto* — down to Avīci Hell, (the terms 'highest *bhavaggā*' and the lowest *'Avīci'* are probably used on the presumption that the earth is a flat surface). [Since the present day scientists have held the view that the Earth, the World we live in, is round in shape and is revolving and that it rotates round the axis, the highest point and the lowest point which would coincide with the position where the two terminal points are, at the time *mettā* is being developed, may be targeted.] *Samantā cakkavālesu ca* — in the surrounding universes including heavenly abodes and all that exist, *paṭhavīcarā* — those who live and wander on the surface of the earth, (according

to the other verse, *udākecarā* — those who live in water; and. then again, according to another verse — *Ākāsecarā* — those who live and travel through the air in the open air space or *sky*; *vesattā* such beings — s*anti*, do exist). *Te sattā* — these beings, *avyāpajjhā* — having a tendency to give trouble, be free from mental suffering called grief, *niverā ca* — be free from danger, *niddhukkha ca* — be free from bodily suffering, *anupaddavā ca* — be free from (*upaddayo*) accident or misfortune which can bring about injury, *hontu* — may all be rid of these sufferings and dangers.

In the Pāli verse stated above and in its definition, the term: "*upaddava-upaddavo*" means all kinds of accidents, mishap and dangers that may befall or happen unexpectedly. These are, of course, the unexpected dangers which may be caused by wicked persons, bandit, villains, or by carnivorous types, of animals and by serious illness or diseases.

Time & posture prescribed for developing Mettā

Furthermore, the manner of taking a posture and the time for the purpose of developing *mettā* has been prescribed as follows:

9. *Tiṭṭhaṃ caraṃ nissinno vā,*
sayāno yavata'ssa vitamiddho.

Etaṃ satiṃ adhiṭṭheyya,
brahma mettaṃ vihāra'midha māhu.

Tiṭṭhaṃ while standing, or, *caraṃ* — while walking, or, nissinno *vā* while sitting i.e. seating, or, *sayāno vā* — while lying, *yāvatā* — as far as possible, *vitamiddho-assa* — should be free from torpor, i.e. free from sleepiness, or rather, free from the spell of dozing. *Tāvatā* — for so long as one becomes sleepy and has not yet fallen asleep, *etaṃ satiṃ* — this mindfulness, the precursor of *mettā, adhiṭṭheyya* — should be developed by way of observing and dwelling upon it, or rather, contemplation.

Mettā should, in fact, be developed not only while sitting but also while standing. It must also be developed while taking a walking exercise along the corridor to relax the limbs after prolonged sitting; while lying in bed before falling asleep, and for so long as one is awake, it must be continually developed. This is to say that an interval for respite should be only for the period when one is fast asleep. The moment a person is roused from sleep when full consciousness revives, one should carry on developing *mettā* beginning from the time he becomes alert and mentally alive to the occasion. In this regard, Mindfulness along with *mettā* should be contemplated and incessantly developed. If he is a person who has achieved jhana, *mettā-jhāna* combined with Mindfulness should be developed

always. This is to let oneself plunge in a trance of *mettā-jhāna*. Developing *mettā bhāvanā* as stated, is to abide in a noble and perfect state. It has been preached that all Buddhas had extolled this *mettā* as being the Dhamma which, if developed, amounts to abiding in this Sāsana in a holy and perfect state (*Brahma-vihāra*).

Living in the exercise of four noble postures called Vihāra

The Pali Commentaries have distinguished *Vihāra* — "the Abiding" in four different kinds of the position of the body, viz.: (1) *Iriyāpathavihāra*, (2) *Dibbavihāra*, (3) *Ariyavihāra*, and (4) *Brahmavihāra*

(1) *Iriyāpathavihāra* means walking, standing, sitting and lying-down at times in turn as may be considered appropriate in accordance with the four characteristics of postures. This manner of deportment is naturally adopted by every Bhikkhu, individual or being.

(2) *Dibbavihāra* — this means lofty *mahaggata-jhānas*, such as *kasiṇa-jhāna*, etc., by which one may become or lead to be reborn as an outstanding celestial being called Brahma, after his demise. Plunging in a profound trance in such

jhānas or religious exercises productive of the highest spiritual advantages is called *'dibbavihāra'*.

(3) *Ariyavihāra* — that is, the four *ariya-phalas* or Fruition. To be mentally absorbed in the four Fruitions which are the attainments of the results of the four Paths — the manner of abiding in the Fruition of the Paths by the Noble Ones (*Ariyas*) may be called *'Ariyavihāra'*.

(4) *Brahmavihāra* means the *Four Jhānas*, namely, *mettā-jhāna*, *karuṇā-jhāna*, *muditā-jhāna*, and *upekkhā-jhāna*. In particular, by virtue of being faultless and of its noble qualities, it is said to be abiding or remaining in a perfect and holy state. That is the reason why in this verse, it has been expounded by the Buddha using the expression *"Brahmavihāra"* for the word *"mettā"*.

Appamañña & Brahmacora

In the Abhidhamma Vibhanga Pāli (284), these four kinds of Brahmavihāra are stated to be *Appamañña*. In the Mahāvā Mahā Govinda Sutta, it has been called *'Brahmacariya'*. It means the practice of the life of holiness led by the sanctified, or in other words, the practice of *Appamañña* — the perfect exercise of the qualities of loving-kindness or friendliness, compassion, goodwill, and equanimity

(*mettā*, *karuṇā*, *muditā* and *upekkhā*). The term *"Brahmacora Dhamma"* commonly known and spoken in Burmese language is derived from the Pāli word — *"Brahmacariya"*.

When this *"mettā"* is developed, it must be developed dwelling one's mind on the *paññatta* — the manifestation of what is known by the nomenclature *"puggalā"* (individual) and *"sattāvā"* (being). Hence, there is every likelihood of having a false belief in *atta* or Self (*atta-diṭṭhi*) with clinging attachment or a notion that 'an individual', or 'a being' really exists. Such being the case, the Exalted One has taught the last verse of the Sutta in conclusion as quoted below, in order to cause to dispel this *"attadiṭṭhi"* which is likely to occur, and to enable mankind to attain *ariya-magga-phala*.

Practise to escape from rebirth or entering into a mother's womb (gabbhaseyya) by rejecting Diṭṭhi

Diṭṭhiñca — towards *attadiṭṭhi* which sticks or clings to the view that there is really *atta* — individual or Self or a being, which is the false doctrine, or rather, "the heresy of individuality", *anupagamma* — having no desire to cling to or grasp with attachment. What is now driving at by the usage of this expression is that though one may be

developing *mettā* as "May be happy", or, "May all beings be happy", the terms *"puggalā"* and *"sattāvā"*, i.e. individuals and beings, are mere terminology currently in use. As a matter of fact, there is no such thing as "an individual", or, "a being", or, what is called *"atta"*, Self. The primary intention is to make one realise with his own personal knowledge that so-called 'Self', being nothing but an aggregate of the four main elements incessantly arising, becoming and dissolving, called *rūpa* and *nāma* — matter and mind, *attadiṭṭhi*, the false view, should be dispelled or rejected.

The manner of rejection may be explained thus: This false conception should also be rejected with his background knowledge of what has been heard and noticed (*sutamaya-ñāṇa*) long before meditation is practised. If he is a person who has achieved *mettā-jhāna*, he should first of all absorbed himself in that *jhāna*, and on being awakened from the trance of *jhāna*, rejection should be done through his realisation of the said *jhāna* and *rūpa*, the material body, on which reliance is made, by practising contemplation. As regards a person who has not yet achieved *jhāna*, he should reject through his intuitive knowledge by contemplating with mindfulness on *rūpa* which is relied upon, and through recitation which is the object of Sense, at every moment of developing *mettā* as "May be happy", or, "May all beings be happy". It should also be rejected by relying

fundamentally on *mettā-jhāna*, and by realising the truth through contemplation of the respective phenomenon of *rūpas* and *nāmas*.

No special mention need be made with regard to the manner of rejection by *sutamaya* knowledge. The phenomenal nature of *rūpa* and *nāma* be rejected by practical exercise, noting and reflecting after listening to the sermon as far as possible.

The manner of rejection by contemplation and awareness of the *jhāna* after plunging in *jhāna*, is to contemplate on the Jhānic-mind when consciousness in *jhāna* has ceased. after his absorption in *mettā-jhāna*. It is just like those persons with no achievement of *jhāna* who realise by contemplating and noting the mind that imagines and knows at every moment of arising consciousness. It is required to contemplate and become aware several times repeatedly by absorbing in *jhāna* and by contemplating the Jhānic-mind. It will then become obvious in the course of contemplation that consciousness of the Jhānic-mind wishing others happy, and *rūpa* on which reliance is made as well as the Vipassanā mind which contemplates and knows, are quite different from one another. At that moment, the material object of *rūpa* that is depended upon and which does not know and feel the sensation, will be found quite distinct from the consciousness of the

Jhānic-mind that has just occurred wishing others happy, and also the mind that contemplates and knows, will be visualised and distinguishably realised. It will then be distinguishably known with one's own insight knowledge that there is no 'living entity', no 'being' and no '*atta*-being', and that this material body is comprised of two different things viz.: the one which knows the sensation and the other which does not know the sensation. When realised as such, *attadiṭṭhi*, which holds the view of *atta* as 'a being', will be got rid of. This is the manner by which '*diṭṭhi*' — the false view, is completely dispelled or exterminated with the knowledge of *nāma-rūpa pariccheda*, i.e., knowledge of discernment distinguishing between mind and matter, after practising *mettā-jhāna* and Vipassanā by turns.

From this stage, if effort is continuously made in his meditational exercise by absorbing in *jhāna* and then again by contemplating on that *jhāna*, realisation will come through personal insight knowledge that there is only Cause and Effect. This knowledge will lead to rejection of that *diṭṭhi*. Thereafter, *jhāna* as well as the contemplative mind with awareness, and the *rūpa* on which reliance is made, will be found continually arising and dissolving. Rejection will then be made knowing the characteristics of *anicca*, *dukkha* and *anatta*. Eventually, this "*diṭṭhi*" will be totally eradicated with the knowledge of *sotāpattimagga*. This is how '*diṭṭhi*'

is rejected and rooted out by developing *jhāna* and Vipassanā, alternately.

The manner of rejection that has now been stated is similar in nature to the method of rejection of *'diṭṭhi'* after developing *mettā*, saying "May happiness be gained" and after contemplating the *rūpa* with awareness of the mind which is pervaded with *'mettā'* The only difference is between *"mettā-jhāna"* and ordinary *"mettā"* The method of contemplation is, however, the same. Let us now contemplate Vipassanā after developing *mettā* according to this method. Please contemplate and note while reciting.

> "May all monks, nuns, persons and meditators in this Meditation Centre be happy."
>
> (Repeat three times)

> "May all monks, nuns, persons and Devas in this Township be happy."
>
> (Repeat three times)

> "May all citizens of the Union of Burma be happy."
>
> (Repeat three times)

> "May all beings be happy."
>
> (Repeat three times)

The manner of rejecting *diṭṭhi* by one contemplating on his consciousness of mind, as and when it arises either from thoughts or imagination, 'touch', 'hearing', and 'seeing', after immersing in *mettā bhāvanā* from which he or she has risen, is similar in nature to what the present meditators are contemplating. The only difference is that it may be with or without the basic *jhāna*. The method of contemplation is, however, the same.

If the strength of contemplation and awareness becomes slackened while contemplating based on *jhāna* on the phenomena, as and when they arise on their own, respectively, *mettā-jhāna* should again be developed and revived. When calmness or peace of body and mind has been resuscitated, contemplating and noting of the phenomenal occurrences wherever they become manifested should again be carried out.

The present Yogīs (meditators) here are initially contemplating on the rising and falling movements of the abdomen which is regarded as fundamental. In the course of contemplating and noting as described, the imagination and thoughts that may occur should again be contemplated and noted. Thereafter, contemplating

and noting be reverted to the rising and falling of the abdominal movements. If bodily sensations of pain, stiffness and hotness are felt, then these sensations should be contemplated and noted, as and when they occur. Afterwards, it should be reverted back to contemplation and noting of the rising and falling movements of the abdomen tending and stretching of hands and feet, if taken place, should likewise be noted. While contemplation is done in the like manner, the sense-object of contemplation and noting, and the knowing-mind will be distinguishably known. Cause and Effect are also distinctly realised. The nature of their impermanence (*anicca*), suffering (*dukkha*) and non-Self (*anatta*) will be apprehended with the personal knowledge in the process of contemplating and noting the psycho-physical phenomena. When *bhaṅga-ñāṇa* (Insight knowledge into the dissolution of things) gets strengthened with constant awareness as stated, contemplating and noting should be spread widely beginning from every sensation of touch and contact covering the whole body. If tiresomeness occurs while so meditating and if contemplating and noting loses its momentum, the mind that contemplates and notes be reverted to the usual rising and falling of the abdominal wall. Only when the body and mind becomes tranquil, further contemplation of all bodily phenomena should be carried on and noted.

When contemplation gains strength in the manner as stated, achievement of progressive insight will be advanced towards *baya-ñāṇa, ādhīnava-ñāṇa, nibbidā-ñāṇa*, *muñcitukamyatā-ñāṇa* and *patisankhā-ñāṇa* and thereafter, the stage *of saṅkhārupekkhā-ñāṇa* will be reached. At that stage, all objects of contemplation, will be perceived automatically without making exertion. Vipassanā, with its penetrating insight will also occur spontaneously. Then, one will be unable to pursue and note with his knowledge the arising of a number of sensations occurring over the whole body, and only automatic awareness of a few usual sensations is taking place. It is also very delicate and gentle. And awareness is also very, very clear. There are times when continuous contemplation is to be carried on one after the other on roughly about three phenomena, such as, the nature of the rising of the abdomen, falling of the abdomen, and stiffness felt in the sitting posture, the entire body being thought of as having vanished altogether. Sometimes, the meditator may become aware of only the two occurrences, viz.: "rising" and "falling" of the abdomen, oblivious of the fact that he is sitting. Occasionally, moments may arise when consciousness fails to grasp the "rising and falling" of the abdomen, and if it so happens, he may be fixing his attention only on the clear knowing mind merely contemplating and noting it as "knowing", "knowing". While being conscious of what is happening, awareness becomes greatly accelerated, and

sudden cessation of the contemplating object and mind will be perceived and realised. The knowledge and perception of the cessation of all *rūpas* and *nāmas is "magga-ñāṇa "*

As a matter of fact, rejection of *attadiṭṭhi* called *ārammaṇa-nussaya* has been made completely even before attaining *magga-ñāṇa* with the faculty of Vipassanā insight knowledge which has become aware of the existence of only *rūpa* and *nāma*, in the course of his contemplation and noting.

Ariyamagga, which realises the nature of cessation of all *rūpa-nāma-saṅkhāras* totally, dispels that *attadiṭṭhi* called *santānanusaya*. From then onwards, the false view of the existence of 'an individual', 'a being', 'an *atta*-being', and 'a living entity' has been completely wiped out. This explains in brief that manner of practising, meditation to be able to reject *attadiṭṭhi*, though one may be developing *mettā* towards the *paññatti* beings, and it is in conformity with the instructions given by the Buddha as: *"ditthiñ ca"* — towards *attadiṭṭhi* which clings to the view that there is really *atta*, individuality or Self, or a being, *"anupagamma* — having no desire to grasp with attachment.

If *attadiṭṭhi* is rejected by methodical contemplation and noting through earnest meditation, *micchādiṭṭhi*, the false view or misconception will be totally eradicated.

Then, after rejecting *diṭṭhi*, *"sīlavā"* — one should also be accomplished with *sīla* (morality). This *sīla* can be fully accomplished. Purified *sīla* will, of course, remain in tact in the case of laymen if they, strictly and respectfully observe either the Five, Eight, or Ten Precepts — the basic requirement of *bhāvanā*. As regards *Pātimokkha Sīla*, i.e. a collection of precepts prescribed for monks and nuns, this can be fully accomplished if the moral practices are respectfully observed according to the Rules of Vinaya. Such precepts both for laymen and Bhikkhus should be fully perfected before practising meditation. It has been instructed to fulfil this perfection in moral practices with the words — *"karaṇīyamatta kusalena*, etc." appearing in the Mettā Sutta.

In this regard, it means to refer to the accomplishment or *ariyamagga sīla*. This too, being embraced in the attributes of *ariyamagga* which has uprooted the *"diṭṭhi"* it is already included in the expression: "Not having a desire to grasp or cling to *'attadiṭṭhi'*" which means, 'having rejected *'attadiṭṭhi'*". Nevertheless, to make it more convincing that *ariya-magga-sīla* has also been accomplished, it was repeated with the word — *"sīlavā"* — i.e. one should be accomplished with *sīla* (morality). Furthermore, *"dasanena,"* — *with* the insight-knowledge of *sotāpattimagga* which realises. and perceives, Nibbāna, the state of cessation, of all *saṅkhāra-dukkha*, *"Sampanno"* — having been accomplished, it would not also

cling to *diṭṭhi*, nay, would reject *diṭṭhi*. It conveys the same sense as the expression "accomplishment of *ariya-magga-phala*". This again is a repetition to make the meaning all the more obvious.

How to practise to be liberated from Gabbhaseyyā or entering into a womb

Then, *kāmesu* — desirable sensation of *kāmaguṇā* (sensual desires), *gedhaṃ* — clinging pleasurable attachment called *kāmataṇhā*, *vinaya* — having been rejected by the knowledge of *anāgāmimagga*, or rather, when rejected, *so* — such a person after becoming a Sotāpanna, will reach the stage of *sakadāgāmi-magga-phala* if continuous contemplation is practised. Again, when further contemplation is carried on after becoming a Sakadāgāmi, he will attain *anāgāmimagga*, which will totally eradicate *kāmataṇhā*. He will then proceed to achieve *anāgāmi-phala* to become an Anāgāmi. An Anāgāmi person, after his death, will be reborn in Suddhāvāsa Abode of the Brahmā World. He becomes an inhabitant of Avihā Abode, the last of the five Suddhāvāsas. There are some who enter Parinibbāna after achieving Arahatship. If he does not as yet become an Arahat in that abode. he will reach an abode called, Atappā after expiry of the life-span of one thousand *kappas*. There are some

who, after attainment of Arahatship while living in that abode of *Atappā*, enter into Parinibbāna. If Arahatship is not yet attained in that abode, after two thousand *kappas* of his life-span, he will be reborn in the abode of *Sudassā* There are instances where some who die at the end of their life span there after becoming Arahats. Again, if he still fails to attain Arahatship in that abode, he will meet with his death after four thousand *kappas*, and reach the abode of *Sudassī* There too, some might pass away, i.e. enter into Parinibbāna after attaining Arahatship. Similar course of events will be gone through up to *akaniṭṭha*, the highest abode of Suddhāvāsa, where the life period runs very long to the extent of sixteen thousand *kappas*. During this extraordinary length of lifetime, one will definitely become an Arahat and then finally enter into Parinibbāna. Parinibbāna means the Ultimate and complete cessation of all *rūpa-nāma-khandhas* on the demise of an Arahat. This is the last of his round of existences in *saṃsarā*. All human passions and desirable attachment which bind mankind to existence and all that lead to rebirth, will be wholly extinct. This is the end of all miseries, a Blissful State, the lamp of life having been burnt out. On death, he will forever be released from becoming, thereby misery and suffering of old age, sickness and death, which are the concomitant effects of the life existence, will be escaped. It is the absolute extinction of a being whereby eternal bliss is gained.

After reaching the abodes of *Suddhāvāsa* as stated, he comes to a road-end culminating in death known as Parinibbāna. Human existence is no more for him and there is no likelihood of his entering into a mother's womb. This has been elucidated in the following manner:

So — That a person who has achieved *mettā-jhāna*, *"diṭṭhiñca anupagamma"* — being undesirous of clinging to this *atta-diṭṭhi*, nay, since *attadiṭṭhi* has been expelled by Vipassanā knowledge, *"sīlavā"* — is not only accomplished with the insight-knowledge of Vipassanā. As such, *"kāmesu"* — the sensations of sensual pleasures, *"gedhaṃ"* — to which the desires of *kāmataṇhā,* human passions, are clinging, *"vinaya"* — being rejected with *anāgāmi-magga-ñāṇa*, nay, having been already rejected, *"gabbhaseyyāṃ"* — formation of new existence which requires conception in a mother's womb, *"puna"* — again, *"na hi jāti eti"* — will not definitely take place, or in other words, he will enter into Parinibbāna without again conceiving in a mother's womb.

The gist of it is that *jhāna* will be achieved by developing *mettā* through meditation. If Vipassanā contemplation is made based upon this *jhāna*, one will reach up to the stage of Anāgāmi, and no further rebirth will therefore take place by entering into a mother's womb. He will be elevated to reach the Brahmāloka called Suddhāvāsa Abodes, and will become an Arahat, and from there, will enter into

Parinibbāna. The meaning of it is unambiguous up to that extent only. However, Lord Buddha wishes to see people reach the stage of *arahatta-magga-phala* even in the present life existence and attain the final goal of Nibbāna on their demise. Therefore, based on the matter of pregnancy which would require conceiving in a mother's womb, some hold the presumption that all new existences or rebirths have been rejected. It may be stated that this presumption appears appropriate since it falls in line with the wish of the Buddha. However, it is pretty difficult to make an interpretation to arrive at this meaning. In accordance with the expression — *"kāmesu,"*, it may be possible to accept the transliteration as "the desirable *rūpa* and *arūpa bhavas*" without assuming the sense of the term *"kāmaguṇā"*. Hence, the meaning of the last two phrases may be furnished as follows:

Kāmesu In respect of all desirable sensations, *gedhaṃ* — the clinging passionate attachment, *taṇhā*, *vinaya* — after rejecting with the four *ariyamaggas*, nay, since rejection has been made, *gabbaseyyā* — coming into a new existence by entering into a mother's womb such as, *paṭisandhi* (conception), *puna* — again, *na hi jāti eti* — will not surely happen, nay, will enter into Parinibbāna in this present life existence without having any more rebirths.

This explanation is in consonance with the wish of the Buddha though it is not in agreement with the usual

translation from the viewpoint of grammar. It also conforms to the statement that the five hundred Bhikkhus who, after listening to this Mettā Sutta Parittā, become Arahats through meditation (in the same year *Vassā*), and then it falls in line with the *desanās*, Noble Teachings, that it can reach up to the stage of *Arahatta-magga-phala* by Vipassanā contemplation based upon *mettā-jhāna*. It is rational and natural and conventional too. This explanation, therefore, is considered to be most appropriate.

Brahmavihāra Dhamma

Part IV

I have so far given teachings on *mettā*, one of the four kinds of the Brahmavihāra Dhamma. I would now like to add a bit more about the method of developing *mettā* and the method of practising Vipassanā meditation, and also some stories relevant to the advantages of *mettā bhāvanā* as taught by the Buddha. Therefore, the Buddha's teachings in Pāli from the Aṅguttara Nikāya, Fourth Nipat, Second Mettā Sutta (445) will be explored.

Second Mettā Sutta

> *Idha bhikkhave ekacco puggalo mettāsahagatena cetasā ekaṃ disaṃ paritvā vihārati. Tatthā dutiyaṃ. Tatthā tatiyaṃ. Tatthā catutthaṃ. Iti uddhaṃadho tiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatenacetasā vipulena mahaggatena appamāṇena averena abyāpajjhena pharitvā vihārati. So yadeva tattha hoti rūpapagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ*

viññāṇagataṃ, te dhamme aniccato dukkhato rogato ghandato sallato aghato ābādhato parato palokato suññato anattato samanupassati. So kāyassa bhedā paraṃ maraṇā suddhāvāsanaṃ devānaṅ sahabyataṃ upapajjati. Ayaṃ bhikkhave upapatti asādhāraṇa putthujjanehi.

N.B. (It has been reproduced in toto to make it clear that this was originally preached without a break. However, when preaching is done it may be delivered in separate parts).

Bhikkhave — O Bhikkhus! *Idha* — in this Sāsana, *ekacco puggalo* — some individuals or persons, *mettāsahagatenacetasā* — with thoughts based on goodwill, *ekaṃ disaṃ* — towards a region of the earth, nay, all beings who are living or present in one region or place, *pharitvā* — by emitting and spreading with a feeling wishing happiness to others, *vihārati* — live or remain fixing their attention as such.

Similar explanation of this Sutta in Pali has been mentioned in the First Part. This Sutta as preached by the Buddha is almost the same as stated by the Venerable Ashin Sāriputta except that the former rendering in Pali uttered by Ashin Sāriputta does not explain how Vipassanā should be contemplated. The former Pāli expression *ekaṃ disaṃ*

— could be interpreted to mean — "one of the four regions of the East, West, South and North". However, according to the usual way of radiating *mettā,* it must be construed as the region in the East. Let us therefore recite by developing *mettā* as below:

"May all beings in the Eastern region be happy."
(Repeat three times)

In the same way, *mettā is* radiated towards the Second region, and also towards the Third region and Fourth region. This is the manner of radiating *mettā* with a feeling of good will towards the regions in the West, North and South. Let us recite by developing *mettā* according to these three phrases.

"May all beings in the Western region be happy."
(Repeat three times)

"May all beings in the Northern region be happy."
(Repeat three times)

"May all beings in the Southern region be happy."
(Repeat three times)

Iti — in this manner, *uddhaṃ* — towards all beings living in the higher region, *adho* — towards all beings in the lower region, *tiriyaṃ* — towards all beings in the remaining four

regions of the opposite direction, *sabbadhi* — in all regions, *sabbattatāya* — treating or looking upon all beings on equal terms or as having the same status comparing with his own self, nay, with all goodwill or thoughts, *sabbāvantaṃ lokaṃ* — towards all universes where all beings live, *mettāsahagatena cetasā* — with a feeling of goodwill wishing them happiness, *vipulena* — with widespread (extensive) thoughts, *mahaggatena* — with the Jhānic-mind called *mahaggata*, *appamāṇena* — with boundless thoughts, *averena* — with thoughts freed of animosity, *abyāpajjhena* — with thoughts freed of ill-will to cause sufferings, *pharitvā vihārati* — remains fixing his attention, or, lives radiating (loving-kindness).

With these words, it has been instructed as to how *mettā* should be radiated towards the higher regions, lower regions and regions in the opposite directions of the points of compass. It is region-wise according to the *desanā*. Let us therefore recite by developing *mettā* according to the sequence mentioned in *paṭisambhidāmagga*.

"May all beings in the South-Eastern region be happy…
"May all beings in the North-Western region be happy…
"May all beings in the North-Eastern region be happy…
"May all beings in the South-Western region be happy…
"May all beings in the Lower region be happy…
"May all beings in the Higher region be happy…"

It is to radiate *mettā* towards all the Ten regions, with the Jhānic-mind called *mahaggata* by developing *mettā* only after attaining *mettā-jhāna*. However, there is no fault in developing *mettā* as such without the attainment of *jhāna*. It can accrue advantages as may be appropriate. What are then the advantages? It may be stated as below:

The derivation of advantages from *kāmāvacara-mettā-kusala* by virtue of which, one can sleep well, wake up from sleep happily and with joy, will have no bad or horrible dreams, gain respect and love from both Devas and Humans, and be free from dangers that might otherwise befall him in connection with all Ten regions. Then also, if he is a Bhikkhu, he will prove himself to be a noble and worthy recipient of *dāna* (charity), and thereby causing the donor to achieve greater advantages. In making use of the four requisites or properties concerning the Bhikkhus, he is released from debt which he would otherwise be under obligation to repay. If death occurs while developing *mettā* with mindfulness, he will be liberated from the Four Nether Worlds, and be reborn in the Abode of Sugati-celestial or human worlds. I have therefore been repeatedly giving you instructions to develop *mettā* in order to enable you to reap the fruits or advantages as already stated. Let us recite in the form of a verse which will indicate how benefits can be derived.

"Happy in sleep, and in waking,
Delightful dreams come in a vision;

Humans, and Devas showering love and affection
Celestial beings constantly keep on guarding;

Fire, poison and swords avoid causing bodily harm
Speedily becomes the mind serene and calm
Facial complexion with joy is sparkling;

Without gloom and anxiety on the verge of death
Verily destined to become a Brahmā
All constituting eleven attributes in number
Are the advantages accrued from developing
mettā."

Of these eleven advantages, three of them, viz.: (1) sleeps well, (2) wakes up from sleep happily; (3) have no dreadful and bad dreams, and will have only good dreams, are clear enough and do not require elaboration. The next is Number (4) Loved and respected by the public. In this connection, the story of prince Malla by the name of Roja, is considered appropriate to be cited and quoted from Viniya Mahāvā Pāli (345).

The Story of Rojamalla

At one time, the Lord Buddha accompanied by one thousand, two hundred and fifty disciples (Saṅgha) made His way to Kusināra from a place called Āpana. At that time, the ruling princes of Malla on hearing the news of Buddha's proposed visit to Kusināra, issued a royal proclamation that any person who failed to turn up and welcome the Buddha and his Disciple Bhikkhus would be punished with a fine of five-hundred kyats. On Buddha's arrival at Kusināra, Roja was one among the crowd who were present to welcome the Buddha. He was an intimate friend of the Venerable Ashin Ānandā. When Ānandā expressed his best wishes, being delighted to see his friend Roja, saying it was very nice of him to give a hearty welcome to the Lord Buddha, Roja was said to have replied: "I came out to meet the Buddha not because I have great respect and reverence for Buddha, Dhamma and Saṅgha, but because I fear I would have to pay a penalty of five-hundred kyats which will be imposed upon me should I fail to be present on this occasion of according reception to the Buddha and his Disciples."

Having heard this reply, Ashin Ānandā felt sorry and wondered what had made Roja speak to him in that manner. Ashin Ānandā then reflected, "Roja is very rude and impolite. He is ignorant of the great value of

advantages that will be derived by paying his reverence to the triple Gem — Buddha, Dhamma and Saṅgha. He would, therefore, lose all benefits which he should have gained." After reflecting as such, Ashin Ānandā appraised the Buddha of this matter and respectfully put up that if Roja were bent upon giving his best regards to this noble Sāsana, he would have a lot of advantages.

Thereupon, Buddha exhorted Ashin Ānandā to develop *mettā bhāvanā* with his concentration fixed firmly on Roja only. Usually Buddha developed and radiated *Mettā* equally on all beings. Buddha also used to radiate his compassionate feelings evenly balanced towards all beings. However, on this particular occasion, Buddha imagined thus: "This man Roja would fail to gain merits as he should, if he does not take the opportunity of paying his reverence despite his meeting with the Exalted One, personally." He therefore, developed and put forth his *mettā* concentrating on Roja only. It is something like a beam of a searchlight. If the rays of the light were diffused, it would lose its brightness. If however, the light is focussed on only one single narrow opening or object, it would be very powerful and dazzling, something that resembles the light emitted by the rays of the sun during daytime. Heat is also intense. Similarly, when Buddha radiated His *mettā*, concentrating fixedly on Roja alone, instead of spreading out the rays of *mettā* towards all beings, it would be extremely powerful.

The immediate reaction was that a feeling of immense reverence had occurred in the mind of Roja. It was stated that the mind which revered resembled that of a newly born calf which had its deep and firm attachment to its mother cow with intense love and devotion. Hence, Roja immediately left the precincts of a small monastery to another and then another making his way hither and thither in search of the Exalted One. Eventually as directed by the Saṅghas, he reached the perfumed Chamber of the premises where the Buddha was residing. He then took his seat in the presence of the Buddha worshipping and devotedly paying his obeisance. Buddha then gave his due admonition and delivered a discourse relating to the virtues of *dāna*, *sīla*, etc. After hearing the Sermon, he became a Sotāpanna. He even entreated the Buddha to let the Saṅghas recognise him as their benefactor and accept his offer of the four necessities relating to the monks, namely, monastery, robes, food and medicine, and not to accept offerings from others.

Relying on this incident, it is to be understood that if *mettā is* developed and radiated towards others with concentrated attention, it would have a telepathic effect, and the recipients of *mettā* would tend to love and respect in reciprocity. Not only human beings but also animals are likely to reciprocate love. Some time ago, a Home for the Aged had published a magazine in which a peculiar incident was mentioned.

U Ba Htu's Mettā

A man by the name of U Ba Htu was a lover of animals and had a deep compassion for them. Particularly, his sympathy went more for dogs. He used to look after the dogs and feed them well. On certain days which he had fixed earlier, he visited the dogs in the precincts of Kyaikkasan Pagoda, cooked the meals and fed them. Whenever he came over to that place, the dogs were said to have greeted him warmly. This is not strange however.

At one time, U Ba Htu and his companions went on a pilgrimage to worship Kaylāsa and Myathabeik Pagodas situated near a place called Taungzun in Kyaiktho Township. I had also been to these places and had spent about three nights there. I also went round for alms in the villages at the foot of the famous Kaylātha Hill. Dogs in these villages were noted for their ferocity, they use to attack and bite the strangers as a pack. If a person is going to visit a shrine up on the hill, he has to pass through a village at the foot of the hill. When a party of pilgrims led by U Ba Htu passed through the village, a pack of dogs came running towards U Ba Htu. The villagers who were then watching them with anxiety took it for granted that the dogs would attack U Ba Htu. To their great astonishment, however, these dogs approached U Ba Htu and greeted

him by putting their forefeet up with love and affection as if U Ba Htu was their beloved master. It is therefore to be surmised that this had so happened because of love and compassion that was bestowed upon dogs.

(5) Devas also give their love, (6) I have spoken about protection given by the Devas, (7) Relating to the incidents of invulnerability from fire, poison and lethal weapons, etc., mention has been made about the miraculous escape from injury which could have been brought about by the burning butter-oil. Immunity from poison as described in the story of Cūḷasiva Thera has been only mentioned in brief. Invulnerability against weapons like a sword in the case of Saṃkicca Sāmaṇera has been cited in passing and a brief story of a cow unharmed by the stroke of a spear has been stated as shown in the Commentaries. I would therefore like to add here other stories such as Sāmāvatī Vatthu, etc., as had been illustrated in other Commentaries.

The Story of Sāmāvatī

During the lifetime of Lord Buddha, King Utena was the ruling monarch of the State of Kosambi (rather, a City). He had three Queens; one of them called Vāsuladattā. She was the daughter of King Caṇḍapajjota, the Ruler of Ujjenī

State. The other queen's name was Sāmāvatī. She originally belonged to Baddavati town and was the daughter of a millionaire named Baddavatī. Sometime, after the death of her parents, having been adopted by Ghosaka, the rich, she was generally recognised as the daughter of Ghosaka. The next queen bore the name of Māgaṇḍī. She was the daughter of a Brahmin by the name of Magaṇḍhi from the country of Kuru.

Māgaṇḍī, the Brahmin's daughter had a very fair complexion and was said to be extremely attractive. Hence, a number of wealthy persons were stated to have made proposals asking for her hands in marriage for their sons. However, these proposals were turned down by Māgaṇḍī's father on the grounds that they were unworthy of acceptance for his beautiful daughter. One day, this Brahmin Magaṇḍhi came across the Exalted One. Having noticed the majestic features and lineaments of the Buddha, he considered Buddha as being a worthy suitor for his daughter, and then asked the Buddha not knowing who he was as: "O, Reverend Bhikkhu! I have a charming daughter. I have been searching for a man deserving of giving marriage to my daughter all throughout in the past, but to no avail. O, Bhikkhu! You have the manly qualities really worthy of my daughter's hands. I wish I could offer my daughter to you. Could you please wait for a while at this place?", said the Brahmin. He then immediately left

the place in a hurry and soon came back bringing his wife and daughter.

Buddha, after leaving his footprint at that place where he met the Brahmin, proceeded to another place not too far away from the place of their meeting and stayed on. On their return to the site where they first met, the Brahmin could only find the footprint of the Buddha. When he told his wife that this was the footprint of the Bhikkhu he had met, the wife, with her knowledge of the science of astrology remarked that the owner of this footprint was a person who had already discarded the sensual pleasures (*kāmaguṇā*), or in other words, it was the footprint of a man totally devoid of sensual pleasures and human passionate desires. The Brahmin after telling his wife to keep her mouth shut, followed the direction of the footprints implanted on the surface of the earth, and eventually found the Enlightened One. He then addressed the Buddha, "O Ashin Bhikkhu I offer you my daughter to be your wife and to be looked after by you."

Buddha before replying to him as to whether he would accept the offer of the Brahmin's daughter Māgaṇḍī or not, recounted his life story beginning from His Great Renunciation up to the time he settled down at the foot of Ajapāla Bo (Bodhi) tree after His Enlightenment, and as to how Māra, the Evil One, had been shadowing him,

or rather, investigating and keeping, constant vigilance on him, When Māra, knew about Buddha's total emancipation from lusts of the flesh and sensuality, he was put to mental distress with full of anxiety. Māra's three daughters with a view to giving help to their father, disguised themselves as beautiful divine maidens (female Devas) and tried to allure and entice the Buddha. This was related to him, by the Buddha. After that the Lord went on to explain how he had withstood and eliminated *rāga*, the worldly pleasures or desires, though these very charming and fascinating daughters of Māra had tried to invoke his passion, in the following words:

Disvāna taṇhaṃ aratiṃ ragiñca,
nāhosi chando api methunasamaṃ.
Kimevidaṃ mutta karīsapuṇṇaṃ,
pādāpi naṃ samphusituṃ na icche.

Brāhmaṇa — O, Māgaṇḍī, the Brahmin! *taṇhaṃ aratiṃ ragiñca* — the three daughters of Māra by the name of *'taṇhā' 'arati'* and *'rāga'*, *disvānaapi* — even though seen *methunasamaṃ* — in the matter of sexual connection (intercourse), *chando* — desirable passionate attachment or inclination, *me* — in me, the Buddha, *ahosi* — has not occurred. *Muttakarisapuṇṇaṃ* — Being full of or brimful with urine and excrements (faeces), *idaṃ*: *imaṃ* — this Māgaṇḍī, *disvā* — though seen, *chando na hoti* — reason

for desirable passionate feeling not being arisen in me, *kimeva* — needs no mention, or rather, is not at all surprising. *Naṃ* — In regard to this girl Māgaṇḍī, *pādāpi* — even with my foot, *samphusituṃ* — to touch (her), *na icche* — is undesirable or loathsome, that is to say "I cannot bear it."

In brief, it means: "No clinging sensual desire has occurred in me even at the sight of the three daughters of Māra. Accordingly, there is hardly anything to say in the case of your so-called beautiful daughter Māgaṇḍī, a worthless body full of loathsome filth, such as fæces and urine. I'm not even inclined to touch her with my foot." After having heard the Buddha's words both the parents of Māgaṇḍī becoming mindful and aware of the truth of the Dhamma, reached the stage of *anāgāmi-phala* and became Anāgāmis. These words, however, made Māgaṇḍī, the daughter, intolerable. She felt so bad and indignant that she bore a grudge against the Exalted One from that time onwards. Bearing in mind that she was purposely put to disgrace, she plotted with iniquity to take vengeance upon Buddha at one time or the other when she got married to a person of her own choice.

Relating to this incident, it seems reasonable to raise a question as: "Doesn't the Buddha know that Māgaṇḍī would bear a grudge out of resentment?" Yes, indeed, the Buddha was well aware of it. It has been explained in

Dhammapada Commentary that the Exalted One uttered these words of truth purposely knowing fully well that only by teaching in that manner her parents would attain *anāgāmi-phala* and that the speech was delivered after due consideration of the benefits which would be derived by them as against the vengeance which was sure to be hatched against him by Māgaṇḍī.

Having been liberated from *kāmarāga* after becoming Anajamis, Māgaṇḍī's parents put their daughter under the care and guardianship of her uncle and then, entered the monkhood in the Buddha's Sāsana. Later, after continuous exercise of intense meditation, they became Arahats. Sometime afterwards, Māgaṇḍī's uncle offered his niece's hand to King Utena. The King made her his Chief Queen.

At that time, Ghosaka, the rich, had donated a monastery, named Ghositārāma, to the Buddha and Disciple-Saṅghas in Kosambhī State. Kukkuṭa, the millionaire had also erected a monastery and offered it in donation to the Exalted One, while another millionaire Pāvārika offered a monastery called Pāvārikarāma. The Buddha, in response to the invitation of these three millionaires, proceeded to Kosambhī State and resided in the three monasteries by turns. The Buddha also accepted and took the offer of meals generously given by these three donors and honoured them with His presence at their respective homes.

One day, Sumana, a flower seller offered food to the Saṅghas led by the Buddha after she had obtained permission from the said three millionaires. On that very day, a maid, servant of the Queen Sāmāvatī by the name of Khujjuttarā went out to buy flowers as usual. Sumana, the flower seller told Khujjuttarā: "Today I've fervently requested the Enlightened One to accept and take the offer of food at my residence. I invite you also to join me to hear the Buddha's teaching after the meal is over. You may buy the flowers and take them away only after listening to the Buddha's sermon." Khujjttara accepted the invitation and then listened to the *Anumodanā Dhamma* attentively along with Sumana. In the course of the sermon Khujjuttarā through contemplation and noting on what had been heard, achieved *sotāpatti-magga-phala*, and became a Sotāpanna.

It was stated that usually Khujjuttarā bought only four kyats worth of flowers out of eight kyats given for her from the King's coffers, keeping four kyats for her own personal use. On that particular day since she had become a Sotāpanna, she had absolutely no intention to steal other people's property. She therefore bought eight kyats worth of flowers. Seeing the flowers much more than that had been usually found, Samavatl inquired, "O, Sister! Did the King give you double the amount of money that was ordinarily given to purchase the flowers particularly today?" To this query, Khujjuttarā replied, "No, Madam, certainly

not." "Why then there are flowers about twice as many as were usually the Case?" asked the Queen. Khujjuttarā admitted: "Usually on previous occasions, I pocketed four kyats, and only bought four kyats worth of flowers. Today, I had bought flowers to the full value of all eight kyats." This was a candid reply by abstaining herself from telling lies or falsehood. This manner of reply deserves paying attention. Simply because, in those ancient times, a Queen had full and absolute powers to the extent of imposing a capital punishment on any person whom she disliked or considered guilty. The Queen could possibly give orders to execute Khujjuttarā for having committed theft of the money paid to buy flowers, or rather, for the offence of is appropriation. However, Khujjuttarā had spoken the truth and nothing but the truth without fear of the consequences that might befall her. This noble and honest attitude in telling the truth is the courageous attribute of *sotāpattimagga*, the Special Dhamma. Further interrogations made as to why she did not slice off half the amount of money given to her on that day, Khujjuttarā replied that it as because she had gained the Special Dhamma, the wakening of the higher consciousness of the Dhamma after listening to the sermon delivered by the Buddha.

Sāmāvatī then reflected with her right devotion of mind that to become purified in mind without any intention to steal was indeed marvellous. She imagined that this

Dhamma must be really noble. This kind of thought could only occur in the mind of a virtuous person. If the person vicious and wicked and not virtuous, anger would have risen in him or her, particularly in such a case like this when it was known that the other had stolen or misappropriated the money given for the purpose of buying flowers. Sāmāvatī, however, being a person with a virtuous mind with her background perfections, was elated to find her aid-servant cleansed of vice, and equipped with the noble Special Dhamma. A keen desire with a feeling of enthusiasm having pervaded Sāmāvatī, she entreated Khujjuttarā, "O, my elder sister! We also wish to hear and share the Special Dhamma which you said you have achieved. Please explain to us." Khujjuttarā in reply requested to let her take a bath to keep her body clean before she preached the spotlessly purified Dhamma.

Khujjuttarā was therefore permitted to bathe with scented water and wear a complete outfit of dress made of a very fine texture. Khujjuttarā then put on a piece of garment round her waist and wrapped herself up with another piece of cloth in the upper portion of her body above the waist letting a part of the garment rest upon one shoulder while leaving the other shoulder bare — (*ekaṃsaṃ pāru pitvā*). Later, she took her seat on the allotted place. With a peculiar kind of glittering fan called '*citrabījani*' held in her hands, she beckoned the five hundred maids-of-honour,

batch by batch, and gave them her teaching. While listening to the Dhamma taught by Khujjuttarā with utmost concentration, they devotedly contemplated and noted with diligence. For having immersed themselves in Vipassanā Dhamma, higher awakening consciousness had arisen in them that led to their attainment of *sotāpatti-phala*. Sāmāvatī and all her maids-of-honour totalling two hundred and fifty in number became Sotāpannas.

Thence, all of them after paying homage to Khujjuttarā requested, "O, Sister! Effective from today please relinquish this lowly and mean duties of a maidservant and assume the role of our mother and teacher. Then, please be kind enough to visit the Buddha daily and listen to the sermon delivered by the Enlightened One. Thereafter, please impart to us the Dhamma you have heard." Therefore, Khujjuttarā went to pay obeisance to the Lord Buddha everyday and listened to His noble teaching. On her return, she recounted the Dhamma with wonderful precision as had been heard and remembered by her. Having had her Special Perfection (*pāramitās*), she remembered all what had been taught by the Buddha and could impart the teachings exactly in the same manner as were delivered by the Enlightened One both in modulation of the voice, accent and tone. Even nowadays, some people could imitate the style of teaching done by the teachers in demeanour, mode of delivery, pitch and rhythm. This appears possible because of their *pāramitās*.

On the part of Khujjuttarā, she had prayed for attainment of this Special attribute in the past hundred thousand *kappas*. That is why she later became an outstanding intellectual well versed and fully accomplished in the Three Baskets of the Buddhist-Scriptures (*tipiṭakadhara*). Some time later, she was conferred upon by the Buddha the pre-eminent title of Etadagga, the foremost rank among the learned female disciples (Bhikkhunīs) unrivalled in the knowledge of the Scriptures and in possessing the ability to expound them.

Five hundred maids-of-honour led by Sāmāvatī then requested Khujjuttarā to find ways and means to enable them to worship the Buddha and the Saṅghas. It is pretty difficult for those residing in the King's Palace to meet outsiders. As such, Khujjuttarā gave them advice to make small holes in the walls of the upper storey of the palace building to enable them to see through these holes when Buddha and his saṅghas came walking along the road on their way to the residential mansions of the millionaires (benefactors) living in the city to take meals on invitation. This advice which was accepted and implemented, enabled the Queen and her maids to peep through the small holes at the time when Buddha and his company of disciples, walked past.

One day, when Māgaṇḍī saw by chance the small holes in the wall of the King's Palace, she inquired as to why the

wall had been so perforated with small holes. Sāmāvatī and her maids not knowing that Māgaṇḍī had her grievance and grudge against the Buddha, told her that the Exalted One was presently residing in the City, and that these were the holes through which they looked furtively to revere and worship the Buddha when He wended his way along the road down below. When she got that information, it occurred to Māgaṇḍī, "Oh! the monk Gotama has come over to this City to stay. I will have to do what should be done. These womenfolk are those who revere the monk Gotama. I'll also have to deal with them as may be considered proper." Imagining as such, she made slanderous talk to let the King know that Sāmāvati and her followers were trying to win the love of outsiders and were bent upon coaxing them and would therefore sooner or later conspire to assassinate His Majesty the King. The King however, did not believe her malicious gossip though she had repeated as first stated, three times in succession.

She, therefore, told the King, "If Your Majesty doesn't believe what I have said, you may please visit the main building of the palace and see for yourself as to what is actually happening." The King then made his way to the said building and had a look round inside the palace. He found the small holes in the wall and in making his enquiry as to why these were so perforated, came to

know that these holes were meant to be peeped through to see the Lord Buddha and to revere the Lord. He was unperturbed. Although the King caused these holes to be patched up and closed, he let new fanlights be fixed up. The fanlights being much better than the tiny holes, it gave delight to Sāmāvatī and her retinue. Failing in her attempt to disparage Sāmāvatī and her maids-of-honour, Māgaṇḍī put a cobra, after its fangs had been extracted, inside the hollow space of the King's royal harp, and covered up that opening with a wreath of flowers, when time was due for the King to make his rounds to the Chamber where Sāmāvatī resided.

After carrying out her plan as stated, Māgaṇḍī coaxed the King saying that it was not advisable for His Majesty to visit Sāmāvatī on the grounds that she had had her bad dreams which portended ill-omen. Nevertheless, King Utena did not fail to call on Sāmāvatī at her private chamber according to the program he had mapped out. On that occasion, Māgaṇḍī accompanied the King as if she was worried about his safety. After his arrival there, the King had his meals served by Sāmāvatī and the chamber maids, and later, placing his harp at the top of the golden couch, he lay down on it to take a rest. Meanwhile, Māgaṇḍī loitered about the couch and surreptitiously removed the wreath of flowers which served as a cover to the hollow space in the harp. Then came the cobra, sliding out from

inside the harp, remained on the sleeping couch, raising its venomous hood. Seeing the snake, Māgaṇḍī raised an alarm seemingly in terror as: “Tut! Tut! Your Majesty! Snake! Snake!”, uttering at the same time obscene words against the King and Sāmāvatī and then, continued to talk rudely as: “This stupid King is inglorious, ignoble and a dullard as well. He refused to believe my words. These stupid and wicked bunch of maids also have no morality and are simply rascals. Is there anything that has so far been denied to you all by the King? I have had a horrible dream last night. Despite my warnings not to visit the Chamber of Sāmāvatī, Your Majesty had, refused to listen to my sincere advice, etc.”

The King when faced with an imminent danger of death that could be brought about by the venomous snake, believed what Māgaṇḍī had spoken ill of Sāmāvatī. Vehement anger had arisen in him too. Hence, orders were immediately given to shoot Sāmāvatī and her five hundred maids with poisonous arrows and kill them on the spot. Sāmāvatī and her followers were then directed to sit in a row to take the punishment. Sāmāvatī advised her maids, “O, Sisters! At this critical moment we have nothing to rely upon except *mettā*. You all may shower upon the King and Māgaṇḍī your feeling of *mettā* wholeheartedly, spreading your loving-kindness evenly balanced on them. You may also prevent your anger from arising.” So saying, Sāmāvatī

sat in the forefront of all her maids-of-honour and started developing and radiating *mettā* to the best of their ability. King Utena personally picked up the bow and arrow and shot directly at Sāmāvatī.

It was stated that the arrow which was shot from the bow instead of going straight to the target rebounded towards King Utena as if it were about to pierce through his breast and then dropped short in front of him on the surface. When it so happened, repentance immediately came upon the King. Then uttering, "Alas! the arrow which I had shot should have pierced even through a thick marble slab, and yet this arrow recoiled and came back directly to me as if it were about to hit me. Even a lifeless thing like an arrow knows the gratitude and noble attributes of the queen, Sāmāvatī. How regretful it is that a human being like me has failed to appreciate her noble qualities…", he threw away his bow. The King then kneeled down before Sāmāvatī and respectfully begged of her to pardon him, saying:

> *sammuyahāmi pamuyhami,*
> *sabbā muyhanti me disā.*
> *Sāmāvatī maṃ tāyassu,*
> *tvañca me saraṇaṃ bhava.*

Sāmāvatī — O, my beloved Sāmāvatī, *ahaṃ* — I am, *sammuyahāmi* — very much bewildered, *pamuyhami* — (and)

extremely perplexed, *me* — to me, *sabbā disā* — regions in all directions, *muyhanti* — are all in confusion with my thoughts meandering not knowing which is which. *Tvaṃ* — You may, *maṃ* — to me, *tāyassu* — *lend* your help. *Tvaṃ* — You are my, *saraṇaṃ* — only refuge, *bhava* — and may so become, i.e. a person on whom I can rely upon and take refuge.

Sāmāvatī therefore gave her reply in the following words:

> *Mā maṃ tvaṃ saraṇaṃ giccha,*
> *yamahaṃ saraṇaṃ gatā.*
>
> *Esa buddho mahārāja,*
> *esā buddho anuttaro.*
>
> *Saranaṃ giccha taṃ buddhaṃ*
> *tvañca me saraṇaṃ bhava.*

Mahārāja — O, my beloved Lord, the great King, *tvaṃ* — you, *maṃ mā saraṇaṃ giccha* — shall not revere me as your refuge, *ahaṃ* — I do, *yaṃ* — regard the Buddha, *saraṇaṃ gatā* — (and) revere (the Buddha) as my refuge. *Esa* — This Buddha, *buddho* — is fully Enlightened and Omniscient. *Esa buddho* — This Buddha, *anuttaro* — is Supreme. *Taṃ buddhaṃ* — That Buddha, *saraṇaṃ giccha* — may be sought as a refuge and worshipped. *Tvañca* — May Your Majesty also (be), *me* — my, *saraṇaṃ bhava* — *refuge*, or rather, become my only refuge or Protector.

On hearing this reply, His Majesty the King Utena admitted, "Very well, Oh my beloved! I pay my homage and deep respect to you and also have great reverence for the Buddha. I offer you anything you may wish to have." Afterwards, the King made his way to the Enlightened One and took refuge in the three Jewels of Buddhism, viz.: Buddha, Dhamma and Saṅgha. He invited the Saṅghas led by the Buddha to his grand Palace, and for seven days continuously, he resorted to alms-giving or charity on an immense scale. He also asked Sāmāvatī to mention her wish so as to enable him to fulfil her desire according to the promise already given. Thereupon, Sāmāvatī besought the King to permit her to offer alms to the Buddha and Saṅghas everyday. King Utena then personally went to the Enlightened One and requested the Buddha as desired by his queen. The Buddha in response to the King's invitation, sent the Venerable Ashin Ānandā together with five hundred of his monk disciples. From that time onwards, Sāmāvatī and her maids-of-honour, five hundred in number, had had an opportunity to do charity, offer meals; pay homage to the Saṅgha and then listen to the Teachings, daily.

In the story of Sāmāvatī now cited, the recoil of the arrow, which King Utena had shot through anger, was the beneficial result or the influence of the virtue of *mettā bhāvanā.* This is one of the eleven advantages which

signifies invulnerability from fire, poison, and sword. In the event of any untoward incident taking place, or rather, at any time of emergency, this *mettā* should be fully developed with deep concentration. If it is so developed, no danger can befall a person. Even if there is no chance of escape from, the danger, special merits can be gained. No loss is incurred. It is sure that benefits will be derived.

The Story of Sīhabāhu

Ceylonese history refers to a story of a man by the name of Sīhabāhu, born of a princess with her conjugal relationship with a lion. On attaining the age of sixteen, this young man asked his mother, "Why is it that you, mother, are different in race from my father?". The mother recounted what had happened as: "I'm the daughter of the King of the Country of Vaṅga. At one time, on my way to the State of Magadha together with other travellers, we all came upon this great lion. The whole crowd of travellers except me fled in fear. I was however unable to lift my feet and run away for my life, exactly as was once formerly predicted by an astrologer that I would have my conjugal relationship with a lion. The prophecy was confirmed by a miraculous event in this way.

While I remained at a standstill with fright, this great lion carried me on his back and took me away into a cave where he lived. Sīhabāhu then inquired why she continued to remain in the cave without returning to the palace where her own kith and kin were residing. She told her son that she was unable to leave the cave because the mouth of the cave was blocked up with a huge massive rock. Thereupon, Sīhabāhu removed this huge rock and left the place carrying his mother and sister on his shoulder.

On return to his den, the great lion not seeing his wife and children felt dejected and went out in search of them. He attacked all people living in the outskirts of the villages where he set his foot. On receipt of complaint from the people concerned about the ravages done by the lion, the King of Vaṅga issued a royal proclamation that any person who could suppress this enemy, the lion, would be offered a reward of three thousand kyats. Sīhabāhu came forward to undertake the task of killing the lion. His mother twice prevented her son from doing harm to the lion, his own father. On the third time, without the knowledge of his mother, Sīhabāhu accepted the award. On his arrival before the King, the latter promised that he would surrender his Kingdom to Sīhabāhu, if Sīhabāhu could quell the danger brought about by this great lion. He therefore left the palace and proceeded to where the lion could be traced. The great lion, being greatly touched

with an instinctive paternal love, on seeing his son, was developing his loving-kindness. The arrows which were shot at the lion by Sīhabāhu had no effect on the lion, and these arrows were said to have rebounded and dropped before him near his foot by virtue of *mettā* that had been developed and radiated towards the son. Three attempts were made to kill the lion in the like manner, but in all his attempts, all arrows bounded back to Sīhabāhu and dropped on the earth before him. Because of repeated attacks by his son, a feeling of anger and bitterness had arisen in the great lion. Hence, the arrow which was shot on the fourth occasion hit the lion and pierced through its body. Judging from this incident, it is to be borne in mind that this three arrows had failed to hit and pierce through the lion's body because of the father's love towards the son and not just merely because of ordinary loving-kindness.

The Story of Suvaṇṇasāma

Relating to the advantages of *mettā* stated in the foregoing, explanation given to the query put forward will be found in Milinḍapañhā Pāli Text. The question that arose was: In mentioning the eleven advantages of *mettā* it has been stated that "a person who is developing *mettā* will escape bodily injury, or in other words, will be immune from

the dangers of fire, poison, etc." However, in the story of Suvaṇṇasāma Jātaka, mention has been made that though Suvaṇṇasāma was said to be always developing *mettā*, he was badly wounded and was in a state of semi-consciousness because of the injury caused by the poisonous arrow which was shot at him by the King Piliyakkha while hunting deer to find out the truth of what he considered as a strange thing. Such being the case, the statement that Suvaṇṇasāma had been hit by the arrow must be wrong if the statement that no harm or injury could be inflicted by a weapon on a person who was developing *mettā*. On the other hand, if the statement that Suvaṇṇasāma was actually hit by an arrow, then, the statement that "a person who is developing *mettā* becomes invulnerable", must be wrong. Since these two statements were conflicting and were contrary to one another, King Milinḍa requested Ashin Nagasena to kindly clarify the two opposite views or the discrepancies.

To this problematic matter in issue, Ashin Nagasena Thera explained as follows:

"O, noble King Milinḍa! It is exactly true that no weapon can hit or harm a person who is developing *mettā*. It is also true that Suvaṇṇasāma was hit by an arrow. Though both are, in fact, correct, the reason for having no discrepancy between the two statements is that the advantage of invulnerability

is derived not because of the inherent power or quality of the person but because of the attributes or quality of *mettā*. Although it had been stated that Suvaṇṇasāma was developing *mettā* at the time when he was struck by the arrow, he was picking up the water-pot, and it was during that brief moment of interval Suvaṇṇasāma had a break or a lapse in the process of developing *mettā*. That is the reason why he was struck by an arrow."

For example, in ancient times, soldiers had an armoured suit made of metal steel. When such an armour was worn in fighting as a covering in defence, no arrow or spear could pierce through it. It served as a protection against sharp weapons. The escape from injury caused by a weapon, such as, spear, arrow or a sword, is because of the faculty of the armoured suit. It is not attributable to the inherent power or faculty of the man. If this suit of armour is not worn by a person, any kind of weapon used against him would have caused an injury. In the same way, immunity from such lethal weapons should be attributed to the faculty of *mettā* and not to that of the person. Hence, at the moment of a lapse from *mettā* development, Suvaṇṇasāma was struck by the arrow.

The second example is that a person living in a sound masonry building will not get wet by rains. This is not due to his faculty but the inherent quality of the building itself.

If he lacks shelter and stays outside the building, he will be soaked to the skin. Similarly, if a person is lacking in *mettā*, any kind of weapon could harm him at the moment of his lapse in the development of *mettā*, just as a man who will get soaked if he were outside the building when raining.

The next example may be cited. This is what is called a "medicinal tree of an angel". It is stated that a person who was holding its branch, or any part of its wood, would become invisible to the naked eye. It had the power of making a man "Invisible". There is every likelihood that people nowadays may find it difficult to believe such a miracle. However, I have made a mention of it according to what is found in the Text of Milinḍapañhā. Invisibility is the power of this "Medicinal Tree of an Angel", and not of the man. The main significance which I want to stress is to constantly develop *mettā*, if you want to protect yourself from any kind of danger.

Relating to No. (7) of the eleven advantages that can be accrued from *mettā* in connection with the invulnerability from fire, poison and weapons etc., nothing more is required to be said. Regarding No. (8) speedily becomes the mind serene, (9) facial complexion is bright and sparkling with joy, and (10) without gloom and anxiety on the verge of death, it does not appear necessary to be repeated. What now remains to be said is connected with

No. (11) "verily destined to become a Brahmā", the last of the advantages. This advantage is clearly mentioned in the Pāli Texts. Under the sub-heading "Second Mettā Sutta" appearing in the beginning of Part IV of this Dhamma, the method of Vipassanā meditation to be jointly exercised has been shown. This will again be clarified now.

How to contemplate according to the Second Mettā Sutta

So — A person who has attained *mettā-jhāna, tattha* — while being absorbed in that *mettā-jhāna yadeva rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāṇagataṃ* — such *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* are only present or appearing. (It means to say there is an absence of *'atta'* at that brief moment.) *Te dhamme* — that *rūpa, vedanā, saññā, saṅkhāra, viññāṇa dhamma* are looked upon, *aniccato* — as impermanent, *dukkhato* — and as suffering, *rogato* — and are similar to the disease that has been contracted, *gaṇḍato* — and like a tumourous growth, or rather, an inflamed suppurating tumour which has burst, *sallato* — and as resembling a sharp-pointed stump which has stuck in, *aghato* — and are not free from suffering and misery, nay, like an evil deed, *ābādhato* — and similar to sickness, *parato*

— and resemble a stranger or an alien palokato — and easily destructible, *suññato* — and devoid of *atta* being without any entity, and *anattato* — do not constitute a living being, but merely a natural phenomenon, *samanupassati* — and are contemplated and perceived as such.

The above describes the manner of contemplating Vipassanā after arising from the trance of *jhāna*. What is contemplated is on *rūpa* and *vedanā*, etc., as and when they occur at the moment of his absorption in *jhāna*. It is something which is similar to what the present Yogīs are contemplating and noting as "seeing", "hearing", or, "imagining" after the arising consciousness of what is seen, heard or imagined. At the time when the Jhānic-mind occurs, *rūpa* or matter, on which the Jhānic-mind depends, is present. It is extremely pure, refined and good. As these good sensations have pervaded the whole body, one would feel very comfortable and nice. It is similar to the characteristics of consciousness or knowledge which occurs at the moment of achieving *udayabbaya-ñāṇa*. This *rūpa* on which reliance is made and *rūpas*-material elements or sense-objects which have taken place by virtue of *jhāna* are mentioned in Pāli Texts as *"yadeva rūpagataṃ" Vedanā*, etc., which occur hand in hand simultaneously and in combination with the Jhānic-mind have been mentioned as *"vedanāgataṃ, saññāgataṃ* and *saṅkhāragataṃ"*. The Jhānic-mind is, however, described as *"viññāṇagataṃ"*. This is how a person who has attained

jhāna, contemplates on the Jhānic-mind, etc. This resembles the manner of contemplating and noting the arising consciousness of imagination as "imagining", when it occurs, by the present Yogīs.

How awareness and perception is gained by insight-knowledge through contemplation as has been stated, is shown as, *"aniccato"*, etc., totalling eleven kinds. A person who is endowed with special or deeper knowledge can grasp all the eleven characteristics or conditions. A person who is lacking in knowledge cannot realise all of them. He may know only a few. The most significant point, however, is to know the true characteristics of *anicca*, *dukkha* and *anatta*. Hence, the Buddha has taught laying emphasis on these three kinds, viz.: *anicca*, *dukkha* and *anatta*. If these three marks are truly perceived and known, the rest of the eight can also be understood. For instance, *paloka* — easily destructible — carries the same sense as *anicca*, impermanence or not lasting. It is similar to (1) a virulent-type of disease, (2) a chronic malignant tumour, (3) a sharp-pointed stump that has struck or pierced through, (4) *agha* — not free from suffering, nay, it can bring evil just like vice or demerit, (5) the five conditions which are said to be similar to illness are all *dukkha* — suffering. (1) *Para* — it resembles a stranger, (2) *Suñña* — it is devoid of *'atta'*, — a being, or individuality. The said two also convey the same meaning as *'anatta'* — non-self or ungovernable. That

is why I have now, explained the manner by which the nature or characteristics of *anicca, dukkha* and *anatta* can be known and realised.

Impermanence (Anicca), characteristic of Impermanence & the contemplation of Impermanence — Aniccānupassanā

Aniccaṃ veditabbaṃ — *anicca* must be known or understood. *Aniccatā veditabbā* — the characteristic of *anicca* must be noted and known as impermanent. *Aniccānupassanā veditabbā* — Vipassanā knowledge which contemplates and knows that it is impermanent or not lasting should be understood. It has been stated as such in the Commentary. Now let us recite:

> "*Anicca* must be known. The characteristic of *anicca* must be known. *Aniccānupassanā* must be known."

It has been expounded that: "*Anicca* means *aniccanti khandha-pañ-cakaṃ* and that is, what is impermanence called '*anicca*' is nothing but the aggregate of Five *Khandhas*."

Please recite the following Motto:

> "You should remember the Five *Khandhas* as *Anicca* — impermanence."

These Five *khandhas* which are transient by nature are *rūpas* and *nāmas* — matter and mind — which have existed at the moment of the occurrence of the Jhānic-mind. These are mentioned in the Pāli Text as *"rūpagataṃ, vedanāgataṃ,* etc." This is the Dhamma which should be correctly and vividly known as *anicca* — impermanence — when contemplation is carried on after arising from *jhāna*. It is similar to what is clearly known by the meditator with personal insight knowledge of the *rūpas* and *nāmas* at the moment of seeing, hearing and imagining, in the course of their contemplation and noting as: "seeing", "hearing" and "imagining", with awareness. *Anicca*, possessing the characteristic of 'impermanence' realised through contemplation and noting, may be explained thus:

Hutvā — Originally what has not yet existed before, has occurred, and then *abhāvākāro* — suddenly disappears and vanishes. This transient nature of *aniccalakkhaṇaṃ* — is to be noted and understood as the characteristic of *anicca*. Hence, it has been expressed in the form of a motto as stated below, and this may be recited:

"Vanishing after occurrence is the characteristic of *anicca*."

All things are impermanent if they arise instantly followed by dissolution. For example, a house is constructed in an open field. Is it not a house which has sprung up anew

though it has not existed before? Yes, it is. Is it not subjected to decay for the simple reason that one day or the other, or with the passage of time, it will meet with destruction? Shall we therefore say it is everlasting, or impermanent? If a thing appears and then again disappears, it is undoubtedly impermanent and transitory. In the same way, a person is born into this world as what is called his life existence. He has come into being afresh, but will one day pass away or die. He, as a living being, is no doubt impermanent and not lasting. Likewise, it resembles a flash of lightning which appears and vanishes all of a sudden. These are the examples of the transient nature or the characteristic of *anicca*.

A Yogī who is contemplating and noting will perceive the manifestations of the sensations of touch, thoughts and imagination, sound and sight constantly arising and vanishing, and then appearing again followed by dissolution at every moment of his noting when his power of concentration (*samādhi*) becomes strong. Such happenings will be realised with his own personal insight-knowledge. He will become elated with joy that everything which occurs, passes away instantaneously. This is the characteristic of *anicca*. When awareness takes place while contemplating that things have arisen and disappeared all at once, he will come to realise that these are all "Impermanence". This knowledge or awareness is *"aniccanupassaṇā-ñāṇa."*

This is Vipassanā insight knowledge through contemplation and noting and not the knowledge of reflective thought gained by *Sutamaya*.

When a person is said to be absorbed in *mettā-jhāna*, he is actually developing his mindfulness praying as "May all be happy, etc." While immersing himself thus, the *mettā* — Jhānic-mind occurs wishing others happy. This Jhānic-mind may last for a second, or a few minutes. When this Jhānic-mind ceases, then usual sensuous thoughts or desires will appear or arise. This is to be called as "rising from *jhāna*." It is something like waking up from a deep slumber. If the Yogī who plunges himself in a trance of *jhāna* bearing in mind or with pre-determination that he will carry on with Vipassanā contemplation after rising from *jhāna*, the moment Jhānic-mind ceases, contemplative mind with awareness — Vipassanā — consciousness will take place. He knows distinguishably the arising consciousness of Vipassanā and the cessation of the Jhānic-mind. It is not that the Jhānic-mind singly is known. The simultaneous arising and dissolution of *rūpa*, *vedanā*, *saññā* and *saṅkhāras* are also known and realised. He clearly perceives and understands that everything being (in the process of) arising and dissolving incessantly is, in fact, impermanent, etc.

Applying this method in order to develop *Vipassanā-ñāṇa*, or, insight-knowledge, we shall develop *mettā*. Let's recite

with a feeling of loving-kindness by radiating *mettā*, and at the same time, develop the characteristic of impermanence of the sense-object — the sound (voice) that emanates from our recitation or chanting.

May all beings be happy…" (Repeat three times).

Dukkha, characteristic of Dukkha & Dukkhānupassanā

Since it has been taught that *dukkha* means: *"Yadani — caṃ taṃ dukkhaṃ* — which is transient and therefore, 'suffering'; the five *khandhas* not being lasting, are *dukkha* (suffering). Of these *khandhas*, only *dukkhavedanā*, the sensation of suffering which is one of the constituents of *vedanākhandha*, is misery, for being distressful. The rest of the four *khandhas* and *sukhaupekkhā* are not the miserable conditions which are causing harm and distress. However, since they are devoid of pleasure for being impermanent or transitory by nature, they are to be termed *"dukkha"*. And also because it cause the distressing sensation — *dukkhavedanā* — and is likely to cause trouble and pain, it is said to be *"dukkha"*. Let's recite a motto as shown below:

"Impermanent are the Five *Khandhas* which are
in reality *dukkha*, suffering."

These five *khandhas* being incessantly arising and dissolving are always causing pain and suffering. These *khandhas* by causing stiffness, hotness, etc., are often ill-treating. That is why it is termed as "*dukkha*" — terribly miserable. This nature of constant suffering and misery is to be understood as the characteristic or mark of *dukkha*. Let's recite a motto which is composed as follows:

> "Constant ill-treatment caused by the
> arising and dissolution of *khandhas* is the
> characteristic of *dukkha* (*dukkhānupassanā*).

A Yogī who is continuously contemplating on the arising phenomena of *rūpa* and *nāma*, perceives the formation or arising of new *khandhas* following instantaneously without appreciable interval upon the dissolution of the old. He realises the causation of unbearable pain and suffering, and becomes satisfied finding them as being miserable and frightful through his personal insight-knowledge. This is the real '*dukkhānupassanā-ñāṇa*' I have coined a motto which may be recited as follows:

> "Awareness of suffering and misery for having
> found the transient nature of arising and
> dissolution at the moment-of-contemplation
> and noting, is *dukkhānupassanā-ñāṇa*.

Let us now recite by developing *mettā* as: "May all be happy" while contemplating the manner of ill-treatment caused by the condition of arising and dissolution of things, and developing *dukkhānupassanā*. Please follow the recitation.

"May all beings be happy…" (Repeat three times)

ANATTA, CHARACTERISTIC OF ANATTA, & ANATTĀNUPASSANĀ

What is *"Anatta"*? It means: *"Yaṃ dukkhaṃ tadanattā* — the *dukkha dhamma*, as taught by the Buddha. Hence, the five *khandhas* which are called *"dukkha"* is not *"atta"*, a living entity. It is Non-Self, the *"anatta"* It is unmanageable and cannot be coaxed to become happy inasmuch as it's inherent nature is "suffering". Since it is unmanageable and uncontrollable, it cannot be called or regarded as One's Own 'Self'. As such, *Anatta* is a condition which is ungovernable, Let's recite a Motto which embraces the said meaning:

"The Five *Khandhas* being ungovernable,
are not *Atta*."

If it is one's own Self, it should respond as you may wish to happen. The five *khandhas* refuse to act or behave as you would desire, and comply with your demand. It happens according

to circumstances, and under unforeseen circumstances, it happens against one's own will. What is good and pleasurable may occur but it will not be lasting and will not continue to remain constant as you wish it to be. It immediately vanishes. Since they happen against one's own wish, and are ungovernable, it should be noted and realised as "Non-Self" and Not as *"Atta"*. Hence, it has been stated as merely the characteristic *of anatta* and as a condition, uncontrollable and unmanageable, which would not happen according to one's own wish, i.e. (*avasavuttana kāro anattalakkhaṇaṃ*). The Motto is couched as below. Let's recite:

> "Not happening according to one's own wish,
> is the characteristic of *Anatta*."

A Yogī who is continuously contemplating on the arising phenomena of *rūpas* and *nāmas* will find them incessantly appearing and disappearing according to the relevant Circumstances against his own will. Therefore, he realises distinguishably with his own personal insight-knowledge that they are by nature *Anatta* which is ungovernable. This is the genuine *Anattānupassanā-ñāṇa*. Let us recite the motto which has been composed in the light of the above:

> "Finding it ungovernable and unresponsive
> to one's own wish while contemplating
> and noting, and realising it as 'Non-Self', is
> *Anattānupassanā-ñāṇa*."

Though one may wish to develop *mettā* through meditation throughout day and night by developing and radiating *mettā* mentally or verbally reciting as "May all be happy", it will not be possible to do so if perseverance and energetic effort are lacking. It would be possible if there is full accomplishment of strong will, diligence and resolution. Hence, it is *'anatta'* Dhamma which does not happen or respond according to one's own will. In order to follow up with an action to contemplate the nature of *anatta*, let us develop *mettā*. Please follow the recitation.

"May all beings be happy…" (Repeat three times)

It would amount to contemplating the spirit of loving-kindness, the *kāmāvacara kusala*, i.e., merits relating to the domain of sensual pleasures, if serious contemplation is made so as to realise the marks of *anicca*, etc., by reciting from the innermost heart as: "May all be happy."

Contemplation made on *mettā*-Jhānic-mind by a person who has achieved *jhāna*, is nothing but contemplating on *mahaggata-kusala* mind, i.e., the state of mind that is highly meritorious, etc. The only difference is between the nature of *kāmāvacara* and that of *mahaggata-jhāna*, i.e., lofty or extensive *jhāna*. The manner of contemplating *mettā* is, however, identical. Hence, while contemplating the virtuous thought of *mettā*, etc., when *vipassanā-ñāṇa* becomes

strengthened, Nibbāna — the state of complete extinction of *rūpa* and *nāma* — will be realised through *ariya magga-ñāṇa*. Following this *magga-ñāṇa*, the knowledge of fruition (*phala*) will be attained. If such attainment is accomplished, one will at least become a Sotāpanna. A person who has achieved *mettā-jhāna*, if he continues to contemplate and note, will attain Nibbāna through the achievement of stage of *Sakadāgāmi-magga-phala* and *Anāgāmi-magga-phala*. In most cases Anāgāmiship is attained. If he becomes an Anāgāmi by faculty of which he or she is entirely free from *kāma-rāga* (human passionate desires), he will no longer reach the abode of *kāma*. Rebirth will take place only in the abodes of *rūpavacāra* and *arūpavacāra*. It is very likely that he or she may have his or her next existence in *rūpavacāra* abode called Suddhāvāsa. Hence —

Continuation of the Second Mettā Sutta

"*So* — A person who contemplates *mettā-jhāna* as *anicca*, etc., or rather, a person who has become an Anāgāmi by contemplating *mettā-jhāna*, etc., as *anicca* and so on, *kāyassa bhedā* — from the time of the destruction of the material body, *maraṇā* — *from* the time of death, *paraṃ* — subsequently, *suddhāvāsanaṃ devānaṃ* — (became) one

of the inhabitants of the Abode of Suddhāvāsa Celestial Brahmā, *sahabyataṃ* — having the same status or life existence of a Brahmā, *upapajjati* — and accordingly will have his rebirth. The Buddha continued to say: "O, Bhikkhus! *ayaṃ upapatti* — to be reborn, or to reach this Abode of Suddhāvāsa, *puthujjanehi* — unlike the majority of worldlings, *asādhāraṇa* — is a peculiar and unrivalled attainment."

In this regard, since it has been stated as reaching the Abode of Suddhāvāsa, it is also necessary to attain the Fourth *jhāna*. By developing *mettā bhāvanā*, only the Third *jhāna* can be attained. As such, a question may arise as to how it could reach Suddhāvāsa Abode. It may be answered that after becoming an Anāgāmi by contemplating *mettā-jhāna*, the Fourth *jhāna* is achieved through *upekkhā bhāvanā*. To achieve as such is not difficult for an Anāgāmi. It is quite easy. Even a person, who has become an Anāgāmi through Vipassanā contemplation without the attainment of any *jhāna* can easily achieve up to the Fourth *jhāna* and reach the Abode of Suddhāvāsa. Hence, it should be understood that Suddhāvāsa Abode has been reached after attainment of the Fourth *jhāna* through the exercise of *upekkhā bhāvanā*.

In so far as an ordinary worldling is concerned, although he has attained *mettā-jhāna* and *upekkhā-jhāna*, he cannot

possibly reach the Abode of Suddhāvāsa. That is why the existence or rebirth in Suddhāvāsa Abode is not connected with, or rather, beyond the reach of ordinary worldlings (*Puthujjanas*). Is it not true that Sotāpannas and Sakadāgāmis cannot also be reborn in Suddhāvāsa Abode? Then the question may arise as to why it is not mentioned: that it does not concern Sotāpannas and Sakadāgāmis. It is true that Sotāpannas and Sakadāgāmis cannot be reborn in Suddhāvāsa. However, they can easily achieve Anāgāmiship and then, reach Suddhāvāsa. As such, it may be understood that it has been mentioned as, not connected with only ordinary worldlings who have no chance of becoming in Suddhāvāsa.

What has now been taught relates to the Second Mettā Sutta as contained in Aṅguttara Nikāya, Fourth Nipāta. In the First Mettā Sutta, however, it is stated that if death takes place as an ordinary worldling after attainment of *mettā-jhāna*, he will, by virtue of his achievement of *jhāna*, be reborn in the abodes of First *jhāna*, of Second *jhāna*, of Third *jhāna* and *vehapphalo* (the tenth Abode of Brahmāloka), and then, on expiry of the life-span in these abodes, he will be reverted to *kāmasugati* after his death; and also there is every possibility of his descending to the Four Nether Worlds. However, in the case of a person who has become an Ariyā he will become an Arahat in that Brahmāloka from where he will enter into Parinibbāna.

To be able to revere it, further elucidation will be made by reciting the meaning of the Pāli phrase based on the method of Nissaya.

The First Mettā Sutta

[*Reference*: Aṅguttara — p. 443]

…*Bhikkhave* — O, Bhikkhus! *Ida* — In this world, *ekacco puggalo* — certain persons, *mettāsahagatena cetasā* — with the thought that arises along with *mettā*, *ekaṃ disaṃ* — towards one region, *pharitvā vihārati* — remain spreading out. *Tathā dutiyaṃ* — In the same manner, they remain radiating the thoughts of loving-kindness towards the Second region. *Tathā tatiyaṃ* — Similarly remain spreading out towards the Third region. *Iti* — in this manner, *uddhaṃ* — towards the higher regions above, *adho* — towards the lower regions below, *tiriyaṃ* — towards the regions in the opposite direction or across, *sabbadhi* — towards all the regions, *sabbattatāya* — regarding all beings on the same level with themselves, nay, with all the thoughts that arise, *sabbāvantaṃ lokaṃ* — towards the whole Universe where all beings are inhabited, *mettāsahagatena cetasā* — with a benevolent mind and with goodwill towards all, *vipulena*

— with extensive thoughts, *mahaggatena* — with the Jhānic-mind called *mahaggata, averena* with unmalicious thought, *abyāpajjhena* with undejected thought, *pharitvā vihārati* — remain radiating.

The Buddha's teachings (*desanā*) up to this stage is identical to the Second Mettā Sutta. It describes how *jhāna* is radiated after it has been achieved and the manner in which one plunges himself in a trance of *jhāna*. Thereafter, exposition is made of the peculiar characteristic by embracing *jhāna* without contemplating Vipassanā, as follows:

So — Such a person or individual, *taṃ* — in that *mettā-jhāna, assādeti* — has found delight. *Taṃ* — To that *jhāna, nikāmeti* — he has become attached with affection. *Tena* — With that *jhāna, vittaṃ ca āpajjati* he has gained happiness with pleasure. *Tatthā ṭhito* and remains in that *jhāna, tadadhimutto* becoming attached to that *jhāna* with consciousness. *Tabbahula vihāri* — Then, after repeating his absorption many a time in that *jhāna, aparihīno* — without being deprived of the faculty of this *jhāna, kālaṃ kurnmāno* — when death occurs, *brahmakāyikānaṃ devānaṃ* — in the abode of the First *jhāna* Brahmās, *sahbaaytaṃ* — he goes into companionship with the Brahmā and on the same level as a Brahmā *upapajjati* — and is reborn or becomes a Brahmā. (This refers to how it happens relating to a person who has achieved the First *mettā-Jhāna*.) *So* — A person

who attains the Second *mettā-jhāna, taṃ* — in that *jhāna, assādeti* — finds delight. As in the case of the person who has attained the First *mettā-Jhāna,* he has found pleasure in that Second *jhāna,* and without being deprived of the faculty of that *Jhāna,* on his death, he becomes a Brahmā on the same status as that of Ābhassara Brahmā. This explains how it happens to a person who has achieved the Second *mettā-jhāna*. Of course, in this regard, emphasis is laid on the highest abode of *Ābhassara Deva* of the Brahmāloka out of the three abodes of Second *jhāna, viz.*: *Parittābhā, Appamānābhā* and *Ābhassara*.

Thereafter, when death takes place after attaining the Third *Mettā Jhāna,* the significant point stressed is as to how a person reaches the highest abode of *Subhakiṇhā* from among the three abodes of Third *jhāna,* namely, *Parittasubhā, Appamāṇasubhā* and *Subhakiṇhā*. Thenceforth, mention has been made that after attaining the Fourth *Jhāna* through *Upekkhā-bhāvanā,* etc., he becomes elated, and on death, reaches *Vehapphala* Abode. This is the highest among, the *Rūpavacāra* Abodes. where worldlings can hope to reach. The life span there is 500 *kappas.* After reaching these a bodes when the life-span, expires, he will be relegated to the life existence of the human world and *Kāmāvacara* world of devas. After that, it has been stated as to how one is likely to descend to the Four Apāyas. It is described in the following manner:

Tatthā — In that Brahmāloka, *puthujjana* — the ordinary worldling, *yāvatāyukaṃ* — throughout the lifetime, *ṭhatvā* — will exist or live, *yāvatakaṃ tesaṃ devānaṃ āyuppāmaṇaṃ, taṃ sabbaṃ* — for the entire life-span of the Brahmās. *Khepetvā* — After that life-span has been spent, *nirayamsi gacchati* — he is likely to descend to Hell, *Tiracchanayonimpi gacchati* — (and) may find himself in the Animal World, or rather, become an animal, *pettivisayampi gacchati* — and may also reach the World of *Petas*.

These three expressions indicate the possibility of descending to the world of either *apāya* or animal or *Peta* for not being free as yet from *kamma* and *kilesā*. One cannot, of course, reach the world of *Apāyas* immediately after demise from the Brahmā World. It is because of the meritorious result or *kamma* of *upacāra-samādhi* which he had developed and by virtue of which he had achieved *jhāna* to be elevated to the World of Brahmās. With this achievement, a person usually will be reborn either in the Human World or the Celestial World. A noble disciple of Buddha who has achieved *ariya-magga-phala* through *mettā-jhāna* will, after his death, reach the Brahmāloka if he is not yet liberated from the bonds of *kilesā*. He will enter into Parinibbāna while in the Brahmāloka after he has attained *Arahatta-magga-phala*. This distinguishing feature has been elucidated as follows:

Bhagavato — The Lord Buddha's, *sāvako pāṇa* — noble disciple who is in Ariya (the usage of this word in this regard indicates the attainment of Ariyahood as either Sotāpanna or Sakadāgāmi or Anāgāmi by contemplating Vipassanā after acquiring the basic achievement of *mettā-jhāna*), *tattha* — in that Brahmāloka *yāvatāyukaṃ* — all throughout the life term, *ṭhatvā* — he will live and thereafter, *yāvatakaṃ tesaṃ devānaṃ āyuppāmaṇaṃ, taṃ sabbaṃ khepetvā* — on the expiry of the life-span of those Brahmās, *tasamin yeva bhave* — in that, very existence of Brahmā, *parinibbanati* — will enter into parinibbāna. *Bhikkhave* — O, Bhikkhus! *Ayaṃ* -the ordinary worldling who has attained *jhāna* after becoming a Brahmā and when his life-span expires, will be, reverted to *kāmasugati*, the world of sensual pleasures, and then, may possibly be reborn in the World of Animals or of *Petas*; but as regards an Ariya-savaka who has achieved *mettā-jhāna*, he will first come into being as a Brahmā, and only in that Brahmāloka, will attain Arahatship and then finally enter into *Parinibbāna*. These are the two kinds, *viveso* — which have the distinctive features.

What is required to be known according to the First Mettā Sutta which has just been stated, is that if one is contented with the mere achievement of this *mettā-jhāna* which he has attained, he will reach the Abode of Brahmās after his demise. However, since he has not yet achieved *ariya-magga-phala*, the Special Dhamma, for failing to contemplate

Vipassanā he will surely be reverted to the world of human beings or of Devas when the life-span in Brahmāloka expires. Then, after so becoming, if he has committed evil deeds that can bring him down to the Nether Worlds, he will again descend to the four *Apāyas*. Hence, despite the fact that he has reached the Brahmāloka by virtue of his attainment of *jhāna*, he will be in the same boat as other ordinary worldlings who are still liable to go down to the four Nether Worlds. However, if Sotāpanna is achieved in the least, after his attainment of *mettā-jhāna* through Vipassanā contemplation, he will reach the Brahmāloka after his death, and will not be reborn in the world of sensual pleasures, and will eventually become an Arahat in that Brahmā Abode whereby all miseries will come to an end. Although such a person is not an Anāgāmi, he will not be reborn in the world of sensual pleasures since *kāmarāga* has been dispelled by him with the faculty of *jhāna*. He is called a Jhāna-Anāgāmi. Similarly, a Sakadāgāmi who has already achieved *jhāna*, will never be reborn in Kāmaloka. He too is known, as a 'Jhāna-Anāgāmi'.

If, however, a person becomes an Anāgāmi after attainment of *jhāna*, there is an opportunity for him to enter into Parinibbāna as an Arahat in the lowest abode of Avihā, one of the five abodes of Suddhāvāsa, where he will be reborn as mentioned in the Second Mettā Sutta. If he fails to gain Arahatship after the expiry of a life-span of two thousand

kappas in that Abode, he will have his rebirth in the third elevated abode called *Sudassā* from among the Abode of Suddhāvāsa. There are cases in which Parinibbāna had taken place after becoming an Arahat in that abode. If no Arahatship is achieved as yet, he will land in the fourth abode called *Sudassī* on expiry of the life-span of four thousand *kappas*. In that abode too, there are instances of persons entering into Parinibbāna after the attainment of Arahatship. If no Arahatship is achieved, rebirth will take place in the highest *Akanittha* Abode after the life-span of eight thousand *kappas* has exhausted. However, Arahatship will definitely be attained in that abode and when its lifespan of sixteen thousand *kappas* comes to an end, final attainment of *Nibbāna* (*Parinibbāna*) is sure to come.

Now that elucidation made in connection with the eleventh advantage with reference to Aṅguttara Pāli Texts has been fairly completed. In Aṅguttara Pāli (3rd 542) it has been preached as: *"uttari appaṭi vijjhanto brahmalokūpago hoti."* The Commentary has given an exposition of this Pāli phrase as: *Mettāsamāpattito* — attainment of *mettā-jhāna*, *uttari* — beyond that, *arahattaṃ adhigantuṃ* — to achieve arahatta-phala; *asakkonto* — a person who is incompetent, *itocavitva* — on expiry of this human life existence, *suttappabuddho viya* — like a person who has risen from sleep *brahmālokaṃ upapajjati* — reaches the Brahmā World.

In this I regard, the expression — "if *Arahatta-phala* cannot be reached beyond the attainment of *mettā-jhāna*", embraces all what have, been stated as: "if there is achievement of *mettā-jhāna* only, one can reach the Brahmāloka and also "Brahmāloka can be reached by attainment of any one or two or all three of the lower stages of *phala* based upon the endowment of *mettā-jhāna*". Hence, in the motto which described the advantages of *mettā*, it is, stated as, "Happy in sleep and in waking… verily destined to become a Brahmā; all constituting eleven attributes in number are the advantages accrued from developing *mettā*."

To contemplate Vipassanā while developing Mettā

In order, therefore, to gain all the benefits that can be derived from this practise, let us develop *mettā* as a fundamental. When developing *mettā* by recitation, *nāma-rūpa* in the manner of vipassanā should be contemplated as well. Thus while developing by recitation, contemplation and noting be done simultaneously, as follows:

> "May all Bhikkhus, Yogīs and laymen in this Meditation Centre be happy."
>
> (Repeat three times)

"May all Devas in the Meditation Centre be happy."
(Repeat three times)

"May all individuals, Devas and beings in this Township be happy." (Repeat three times)

"May all individuals, Devas and beings in the Union of Burma be happy."
(Repeat three times)

"May all beings be happy." (Repeat three times)

By virtue of having heard these teachings on the Brahmavihāra Bhāvanā Dhamma and of reciting and developing *mettā* through Samatha Bhāvanā with the practice of Vipassanā contemplation, may those noble audience be able to develop and exercise *mettā bhāvanā* as far as possible and enhance the development of contemplating and noting the arising phenomena of *rūpa* and *nāma* towards attainment of *magga-phala-ñāṇa* and eventually reach Nibbāna, the total extinction of all miserable conditions, in the shortest possible time.

Brahmavihāra Dhamma

Part V

What is meant by Karuṇā

Karuṇā means "compassion" in plain Burmese. This Burmese terminology (Thaner-gyin which means 'compassion' in English), is not mingled with any other sense of expression. It is quite precise. *Mettā* in Burmese should be translated as "Love". This term "love" is mixed up with *rāga* — passionate feeling of attachment. In fact, *mettā* means wishing others to be blessed with happiness. On the other hand, "compassion" i.e. *karuṇā,* is not mingled with any other sense. It is exact and definite. It conveys the same sense as: "wishing a person who is in trouble, to be free from suffering or misery". That is the reason why the intrinsic quality and characteristic of the term *"karuṇā"* is explained in the Visuddhimagga as *"dukkhapanayanākārap pavattilakkhanā,"* i.e. having the characteristic of removing suffering or misery.

If anybody is, or a good many other people are found or seen to be suffering and in misery, a noble-minded person will feel like removing this suffering or miserable

condition. This is nothing but a feeling of compassion and goodwill. Hence, *paradukkho sati* — if any other person is suffering, nay, if anybody is seen or heard to be in distress or in suffering, *sādhānaṃ* — men of virtue, *hadayakampanaṃ* —moved with self-giving compassion, or the heart palpitates, *karotīti* — makes the hearts of virtuous men moved with compassion, (and therefore) *karuṇā* — is called *karuṇā*, *vacanattha* — and expressed or stated authoritatively as such.

To put it in another way, *paradukkhaṃ* — regarding another's suffering, *kinātihiṃ sati vināsetīti* — being likely to remove, or rather, eager to remove, it is known as *'karuṇā'*. Since it is stated as being "eager to remove" another's suffering, a question may arise as to whether it would really remove or wipe out the suffering. A person who feels pity having had deep sympathy for another in trouble, may save the other by exercising his faculty of *karuṇā* or compassion. There are clear instances where suffering is removed or cured as also where no assistance to rescue can be rendered. Though suffering cannot be subdued, a person who has the compassionate feeling will still feel like removing the suffering. In any case, one would feel sorry for another's plight, or feel like dispelling the distress or misery suffered by another. When a person stricken with disease is found, a feeling of compassion or pity will arise automatically wishing the other to get immediate relief, or

if possible, get cured. Much as he may wish, if he is not competent to give medical treatment, he cannot effectively assist the other. And yet, he is at heart willing to see him recovered from illness or suffering. Such being the case, this instinctive nature of a man wishing to remove or cure another's suffering, should be regarded as "*karuṇā*".

In other words, *kaṃ sukhaṃ* — one's own happiness, *rundhatiti* — is likely to be prevented or hindered, and hence, *karuṇā* — it is known as '*karuṇā*'. *Karuṇā* is said to have the basic quality of preventing one's own happiness from occurring, or rather, deterring one's self-realization of happiness. A person who is compassionate will lose his opportunity to some extent to make himself happy since he has to be rendering help to another so as to let the other escape from trouble or misery. If one is found to be suffering in his close proximity or under his own eyes, he is ready to offer his aid. During this interregnum, he will not have an opportunity to seek for his own happiness. He may even lose his sleep during night-time for having had to render his assistance and look after the welfare of another person. He may have to forego his sleep and sacrifice his own happiness. If a sick person is found, he has got to nurse him as far as possible, and by doing so, he may himself suffer stiffness in his own limbs or get tired. Sometimes, he may even fall sick. At one time, a medical doctor was said to have suffered from gastric

ulcer for being fully preoccupied in attending the sick which had caused him to miss his regular meals. He died of that stomach disease while still young. Hence, *karuṇā* or compassion can prevent one's own happiness.

The Bodhisatta's Karuṇā

Our Lord Buddha in one of his previous existences as Sumedhā the hermit, more than four *asaṅkheyyas* and a hundred thousand *kappas* ago, offered his own body to serve as a platform (a bridge) on the path which was then under repairs, to be trod upon by Dīpaṅkarā Buddha who was about to come along that roadway. At that time, if he had practised the noble Dhamma after assuming the role of a Bhikkhu, he would have become an Arahat and then entered Parinibbāna in that very life. He too realised and believed as such because he was then an extraordinary person accomplished with *jhāna-abhiññā*, supernatural knowledge or faculty. A person who has attained *jhāna* can become an Arahat even while listening to the sermon preached by the Buddha.

However, Sumedhā, the hermit (the would-be Gotama Buddha) had pondered thus:

"Rare indeed is a person like me who is fully endowed with the strength of faith, energy, mindfulness, contemplation — (concentration) and wisdom — *saddhā, viriya, sati, samādhi* and *paññā*. The majority are unfortunately lacking in the quality of this *bala* (strength). Such individuals are beings cannot know and realise on their own, intuition the Dhamma which can lead them to the state of liberation from the sufferings of old age, sickness and death. Nor were they able to practise that kind of Dhamma. Despite the fact that I am accomplished with the necessary strength, it will not be very beneficial by merely endeavouring for my own individual salvation. I should emulate the example of Dīpaṅkarā Buddha by performing moral practices and accumulating the merits of *pāramitās* (perfection) to become a Buddha, and then save all beings who are weak and mentally deficient. This has been mentioned in the historical writings in Pāli (chronicles) concerning Buddhism, as stated below:

> *"Icchamāno ahaṃ ajja, kilese ghātayāmahaṃ.*
> *Kiṃ me ekena taṇṇena, parisena thāmadassinā.*
> *Sabbaññutaṃ pāpuṇitva, santāressaṃ sadevakaṃ."*

Ahaṃ — I can, *icchamāno* — if I wish, *ajja* — even today, *kilese* in respect of all *kilesas* (defilement), *ghātayāmi* — get rid of them. *Pana* — However, *thāmadassinā* — though endowed wish the strength capable of achieving

Buddhahood, *parisena hontena* — being a man, *ekena taṇṇena* — by crossing the deep ocean of *Saṃsāra* towards Nibbāna alone seeking only one's own salvation. *Me* — to me, *kiṃ* — how could it bring benefits? *Ahaṃ* — I will, *sabbaññutaṃ* — of Omniscience, *pāpuṇitva* — after attainment, *sadevakaṃ* — (save) all Devas and human beings (as a Saviour of mankind), *santāressaṃ* — cause all of them to reach Nibbāna on the opposite shore (of the vast ocean of *Saṃsāra*).

After reflecting as such, Sumedhā received the prediction of the Buddha for his future attainment of Buddhahood. He had, all throughout the period of four *asaṅkheyyas* and a hundred-thousand *kappas*, fulfilled the Perfection which could lead to becoming a Buddha by practising virtues in the most perfect manner. During these countless existences, he had undergone the severest sufferings and privations and had come across old age, sickness and death repeatedly. In one of his last ten existences as King Vesantarā, he was banished to a forest as the people of his country were discontented with the way he practised charity in giving away the White Elephant which was in those days regarded as one of the most sacred treasures of the State. While remaining in the forest in exile, a Brahmin by the name of Jūkakā appeared and asked him to give away his young son and daughter in charity for the purpose of

employing them as servants. It was really heart-rending and yet, he had nobly offered his innocent little son Jālī and daughter Kaṇhājina despite his mental distress to the extent of shedding tears in sorrow to gain his vowed Perfection. Just imagine how he would suffer mentally. To achieve those difficult Perfection (*Pāramitās*), he had gone through great misery and sorrow.

And next, though a Bodhisatta, as he was not yet tree from *kilesas*, defilement, which could drag him down to *apāya*, he still had his *akusala kamma*, the result of demeritorious acts committed through greed (*lobha*), anger (*dosa*) and delusion (*moha*). For such demerits, he had his rounds of existences many a time as animals, and thereby suffered pain and misery. Moreover, mention was made in "Temiya" Jātaka that he had even gone through the Hell for ill-treating a person in one of his existences as a King in which capacity he had passed a judgement imposing a cruel penalty.

All these untold miseries which he had faced during an innumerable number of existences, nay, for a period of Four Immensities (*asaṅkheyyas*) and a hundred-thousand *kappas*, were the resultant effects of his wishful prayer to become a Buddha with unbounded Universal Love and goodwill for all beings. Hence, it is quite evident that "Pity" or compassion prevents one's own happiness.

After attainment of the full Enlightenment as a Buddha, he could have found happiness without having to worry about teaching, and lived comfortably. However, for the entire period of forty-five *Vassā* (years), inasmuch as he had to impart his noble Teachings day and night without rest, he had to undergo a lot of physical hardship and strain. This benevolent performance with relentless effort was done simply because of his Universal Love and Great Compassion for all beings who are drifting along endlessly in the miserable whirlpool of *Saṃsāra*.

All beings, no matter in whatever existence they may be, wish to escape from the sufferings of old age, sickness and death which are bound to be met as living beings. Nevertheless against their own wish, they are going through miserable conditions of life existence continuously getting old, sick and eventually meeting with death. That is the reason why as a Buddha, he had taught his Dhamma knowing fully well that there was no Saviour other than him to save all living beings with his Great Compassion without regard to his discomforts and weariness. This also stands witness to the extent how he had to undergo miseries without having opportunity

to gain happiness for being deterred by his unparalleled *Karuṇā*.

This *Karuṇā* is extremely noble and gentle. It is usual for a virtuous man to have compassion and sympathy for a person who is in trouble. On the other hand, he who has no feeling of sympathy towards others in dire distress is not a man of virtue but of vice. That is why this *karuṇā dhamma* — *"sevitabba, bhavittabba dhamma"* — ought to be resorted to, developed and depended upon by each and everybody who is noble. Ordinarily, even without practising *bhāvanā*, one should have a feeling of sympathy towards a pitiable person, if seen or found. Every time feeling of compassion arises, it would amount to developing merits.

If desirous of developing through *bhāvanā*, the method to be applied is similar to that of developing *mettā bhāvanā*. It should not be developed beginning from those who are near and dear to one who is developing, at the initial stage. Neither should it be developed starting from the most beloved person. Nor should it be developed beginning from a neutral person or from a person who is hostile, or rather, an enemy. It is because one who is dear to you will remain as a dear and affectionate person, and hence, no compassion is called for. Similarly, the most beloved person, etc., will continue to remain as the most beloved ones and so on. As a matter of fact no feeling of compassion needs be invoked.

In the case of a person of opposite sex, since lust is likely to occur, one should avoid developing *karuṇā* towards him or her at the very initial stage. Also in respect of a person who is dead and gone, no *karuṇā* should be developed as it is uncalled for. Such being the case, the question arises as to who, should be the first towards whom *karuṇā is* to be developed. It may be explained as follows:

Person towards whom Karuṇā should be developed first

Bhikkhu — A Bhikkhu, *karuṇāsahagatena cetasā* with the mind which volitionally occurs with a, compassionate feeling, *ekaṃ disaṃ* — towards only one region, nay, towards all beings living in one region, *pharitvā* — radiates his *karuṇā*. *Kathañca viharati* — How he remains developing, *seyyathapi nāma* — is in this manner, for example, *duggataṃ* — where distressing, situation is faced, *durupetaṃ* — and where worse condition prevails, *ekaṃ puggalaṃ* — relating to a certain person, *disvā* — if seen (in such a state), *karuṇā yeyya yathā* — would have his sympathy or compassion. *Eva meva* — In the same way, *sabbe sattā* — towards all beings, *karuṇāya* — with compassion, *pharati* — he spreads out his compassion. It has been mentioned as such in Abhidhamma Vibhanga Pāli. According to this Pāli, explanation has been given in the Commentary that *karuṇā* should be developed and

radiated first and foremost towards a very pitiable person who is in great distress.

Karuṇā should be developed initially towards individuals who are in extreme distress, such as, a person who is in great trouble, or a destitute with no friends and relatives to be relied upon, or a disease-stricken person who is groaning with pain for not receiving the aid of a medical doctor and for lack of medicine, or a detestable person afflicted with leprosy so loathsome that nobody would like to touch him. Feeling of compassion will easily arise if such a person in distress is seen. For that reason, instruction is given to start developing *karuṇā*, beginning from a poor pitiable person.

If such a person who deserves compassion is not found or seen, *karuṇā* should be developed towards a happy-go-lucky person who is committing evil deeds by comparing him with a man awaiting orders to be hanged, or rather, an imminent death after receiving capital punishment. The manner of comparison made therein is as follows:

In ancient times, the man on whom death sentence was passed, was tied up with ropes and exhibited to the people while in custody by letting him go on foot under escort along the road in the city to the place where

execution was to be done. At every junction of the road, the poor criminal was made to stop for awhile and cruelly whipped more than a hundred times. The man in custody with death hanging over his head was generally offered good, delicious food, etc., by some kind-hearted people who pitied the fate of that condemned man. Taking this opportunity which came in his way for a moment, the guilty man enjoyed the food, etc. The majority of the spectators, however, did not think of him as being happy. They had compassion for him knowing fully well that every step he took brought him closer to death. In much the same way, a person who is developing *karuṇā*, though he may see a happy spectacle can develop *karuṇā* towards another people who is full of vice. It has been stated that he should develop imagining that the scoundrel may be happy now but that misery will befall him in the near future as he is going to descend to the Nether Worlds for his demerits, after demise.

At the present time, it is not uncommon to find people who are deserving of compassion, such as a person who is in distress for being cruelly ill-treated by the other, or a person who is afflicted with serious disease, or a person who is leading a miserable life for being in financial straits. In fact, such cases are generally found rampant. It is. therefore required to develop *karuṇā* towards such pitiable persons.

There is only one mode of developing *karuṇā*, unlike developing *mettā* which involves many kinds. It is stated as: '"*dukkha muccantu*", i.e. 'May escape from misery'. This is the way how to develop *karuṇā* to all beings — s*abbe sattā*. However, if *karuṇā is* developed towards a certain person, the name should be said and *karuṇā* radiated as: "May (so and so) be free or liberated from misery."

This misery which should be liberated is one which is occurring in the corporeality of a particular individual right at the moment. It is to develop continuously and earnestly from the bottom of his heart that such and such a person be free or liberated from misery or suffering.

The manner of developing just described can be adopted in the case of developing *karuṇā* towards a person who may be suffering misery caused by illness, or by severe weather conditions, or by maltreatment, or by discontentment. Even if no misery is prevailing at the present moment, that person will have the inevitable suffering of his life existence (*vatta*). Development of *karuṇā* can be resorted to wishing him to be liberated from such suffering or misery.

While feeling of *karuṇā* — compassion — is occurring, visualising the person in distress, an "enemy" from near and afar (remote), may appear. If he still has his grievance against another person, unpleasant thoughts

or feeling of animosity may occur. This is the "enemy" who is said to be near. Thought may arise to make a reprisal against a person who has ill-treated you. For example, if a dog is found bullying and biting the other dog, one may feel like beating the dog that bullies through compassion towards the other dog which is subjected to attack.

Another instance may be cited thus: If a snake snatches and snaps a frog with its teeth, the frog utters a pitiable sound in fright and pain. The man who sees this unpleasant sight and hears the sound has his sympathy for the frog, wishing the poor creature to escape from being bitten and swallowed. This feeling *is "karuṇā"*. Thereafter, a thought may arise wishing to hit the snake in favour of the pitiable frog. This is "anger" called *vihiṃsā* which occurs after *karuṇā*, wishing to hurt the snake. It is the remote "enemy". It will therefore be necessary to remove or get rid of the two enemies — near and remote, and only to develop purely *karuṇā* — compassion.

Next, it is also essential for one who is developing *karuṇā* to render assistance to the person in distress both physically and verbally to the best of his ability. This is for the sake of the person in distress to get relief. If physical assistance is offered it amounts to *karuṇā-kāyakamma*. If help is given verbally, it is *karuṇā-vacīkamma*. If both

physical and verbal assistance cannot be rendered, *karuṇā* will have to be developed merely by way of radiating Compassion — *karuṇā* An instance may be cited. No matter how one may have his great compassion on cattle, goats, pigs, fowls and ducks which are about to be slaughtered at the slaughterhouse or elsewhere, one cannot lend his assistance to save the poor creatures; one who has witnessed this plight, can offer have compassion, and nothing else could be done. It is purely *manokamma*. If feeling of *karuṇā* as: "May… be free from suffering" is radiated, it brings merit. If he has his Special Perfection (*pāramitās*), he can even achieve *karuṇā-jhāna* while developing *karuṇā*.

To develop *karuṇā is* not as easy as developing *mettā*. It is because *mettā* can be developed with one's innermost feeling of loving-kindness and imparted to any other person as "May he be happy". As regards *karuṇā*, it will be plausible to radiate one's feeling of compassion only to a person who deserves compassion. It is not easy to develop mindfulness on *karuṇā* towards a person who is in a happy mood. Nor is it easy to inculcate the spirit of compassion in favour of a person in a practical way effectively. In any case, we shall now develop *karuṇā* towards all beings as laid down in the Pāli Texts. Among these beings there are many who are in distress and really pitiable.

How to develop Karuṇā according to the phrase "Sabbe Sattā Dukkha Muccantu"

"May all beings be free from misery, and suffering."
(Repeat three times)

Beings in Hell or *Naraka* are suffering torments; petas also as beings condemned to suffering, are in misery. Animals, such as, buffaloes, cattle, goats, pigs, fowls, birds and so on, are also in a state of suffering. Among human beings, some are subjected to persistent ill-treatment by those who have the upper hand. Some are afflicted with various kinds of diseases, while some are undergoing hardships and are in a miserable state. Some are physically and mentally distressed being at loggerheads with one another among themselves, whereas some are greatly depressed because of dotage, sickness and death. Some are bereaved and lamenting due to loss of their dear and beloved ones. Some are in trouble for having lost their business deals, or for destruction of their wealth or property. Some are ridden with grief for being separated from their loved ones. Among Devas also, some are in misery because of their insatiable desires. On the eve of their death when ill omens of their next existence come into vision, they become extremely dejected. We shall therefore bring such beings to our mind and develop *karuṇā* wishing

them escape from various kinds of miserable or unhappy conditions which they are undergoing. Please follow the recitation and develop *karuṇā*.

MANNER OF DEVELOPING 132 KINDS OF KARUṆĀ

"May all beings be liberated from misery."

This is in accordance with the statement in Pāli which runs as: *'Sabbe sattā'*. Let's proceed to develop according to the four phrases such as, *Sabbe pāṇa*, etc. Follow the recitation.

"May all those beings who breathe be liberated from misery."
"May all those beings whose identity is well-known be liberated from misery."
"May all individuals be liberated from misery."
"May all those beings who have body and individuality be liberated from misery."

The above are the Five *Anodhisa-karuṇā* indicating the manner of developing *karuṇā* towards all beings without limitation and distinction. We shall now go on developing the Seven kinds of *Odhisa-karuṇā*.

"May all females be liberated from misery."
"May all males be liberated from misery."
"May all Ariyas be liberated from misery."
"May all Puthujjanas (worldlings) be liberated from misery."
"May all Devas be liberated from misery."
"May all human beings be liberated from misery."
"May all Apāya beings be liberated from misery."

This is the manner of developing the Seven kinds of *Odhisa-karuṇā*. If these Seven *Odhisa-karuṇā* is added to Five *Anodhisa*, it will come to Twelve (12). These are, the *dhisa-anodhisa karuṇā* — twelve kinds in number, without distinguishing or limiting region wise. If developed by distinguishing the region, there will be twelve each for every region. As there are ten regions, it will come to a total of 120. We shall now develop by reciting briefly. Please follow:

"May all beings in the Eastern region be liberated from misery."
"May all those beings who breathe in the Eastern region be liberated from misery."
"May all those beings whose identity is well-known in the Eastern region be liberated from misery."

> "May all individuals in the Eastern region be liberated from misery."
>
> "May all those beings who have body and individuality in the Eastern region be liberated from misery."
>
> "May all females in the Eastern region be liberated from misery."
>
> "May all males in the Eastern region be liberated from misery."
>
> "May all Ariyas in the Eastern region be liberated from misery."
>
> "May all Puthujjanas (worldlings) in the Eastern region be liberated from misery."
>
> "May all Devas in the Eastern region be liberated from misery."
>
> "May all human beings in the Eastern region be liberated from misery."
>
> "May all Apāya beings in the Eastern region be liberated from misery."

The above indicates the manner of developing *karuṇā* in twelve different kinds covering the Eastern region. Similarly, there are twelve (12) kinds each in the Western region and so on. We shall only briefly recite them.

> "May all beings in the Western region be liberated from misery."

"May all Apāya beings in the Western region be liberated from misery."
"May all beings in the Northern region be liberated from misery."
"May all Apāya beings in the Northern region be liberated from misery."
"May all beings in the Southern region be liberated from misery."
"May all Apāya beings in the Southern region be liberated from misery."
"May all beings in the South-Eastern region be liberated from misery."
"May all Apāya beings in the South-Eastern region be liberated from misery."
"May all beings in the North-Western region be liberated from misery."
"May all Apāya beings in the North-Western region be liberated from misery."
"May all beings in the North-Eastern region be liberated from misery."
"May all Apāya beings in the North-Eastern region be liberated from misery."
"May all beings in the South-Western region be liberated from misery."
"May all Apāya beings in the South-Western region be liberated from misery."

"May all beings in the Lower region below be liberated from misery."
"May all Apāya beings in the Lower region below be liberated from misery."
"May all beings in the Higher region above be liberated from misery."
"May all Apāya beings in the Higher region above be liberated from misery."

What has now been recited are 120 kinds of *dhisa-odhisa karuṇā*. If it is added to 12 kinds of *dhisa-anodhisa*, it will come to a total of 132 kinds *of karuṇā-*. The manner of developing *karuṇā* has now been fully described. It is, however, rather important to inculcate a spirit of real compassionate feeling at the time *karuṇā* is to be developed. *Karuṇā* will only be effective and genuine if there is real compassion by visualising the miserable conditions under which the beings are suffering. In this regard, if one imagines the way the Buddha had radiated His Compassion with His faculty of Great Compassion (*Mahākaruṇā*), it will become obvious to a certain extent how pitiable are those beings. I will, therefore give an illustration with relevant extracts from Paṭisambhidā-Magga Pāli as to how *Mahākaruṇā* knowledge has occurred. These are worthy of reverence, and will give you a clear vision of the pitiable state of all beings. Anyhow, only a few extracts will have to be explained for want of time.

"Katamaṃ tathāgatassa mahākaruṇāsamāpattiyā ñānaṃ."

Tathāgatassa — Buddha's, *mahākaruṇāsamāpattiyā ñānaṃ* — knowledge that falls within the ambit of the endowment of *mahākaruṇāsamāpatti, katamaṃ* — is what?

Buddha's knowledge or Wisdom which cannot be achieved by his disciples comprises six kinds. These are (1) *Indriyaparopariyatta-ñāṇa* — which knows the maturity or otherwise, i.e. the depth of the faculty or 'sense of knowledge', of the living beings; (2) *Āsayānusaya-ñāṇa* — which knows the Anusayas or inclinations relating to the seat of mental disposition and *kilesā* that may arise of the living beings; (3) *Yamakapāṭihāriya-ñāṇa* — which knows the faculty or power to create a double miracle, or rather, a miracle in pairs; (4) *Mahākaruṇāsamāpatti-ñāṇa* — knowledge or endowments of Great Compassion induced by ecstatic meditation; (5) *Subbaññuta-ñāṇa* — attainment of omniscience: All Knowing Wisdom; (6) *Anāvaraṇa-ñāṇa* — faculty which dispels all obstructions or hindrances in the way of such knowledge. This knowledge being out of reach of or unconcerned with the Disciples, is also called *Asādhāraṇa-ñāṇa* i.e. knowledge which is peculiar or unrivalled. The question raised was: "What

is *Mahākaruṇāsamāppatti-ñāṇa* from among the said six kinds?" The answer given in continuation was as mentioned below:

> *"Bahukehi ākārehi passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati."*

The above Pāli phrase conveys the meaning that great compassion for mortals or beings enters the hearts of the Enlightened Buddhas who see various conditions under different circumstances to which beings are subjected.

Feeling of Great Compassion occurs in the minds of Omniscient Buddhas seeing numerous kinds of sufferings prevailing among all beings. Most living beings do not perceive other beings' miserable conditions. They might see only creatures or living beings who are in great distress and suffering. When fairly happy persons see others who are in the same boat, they think of them or imagine them as being happy as they are. Relating to people who are found to be happier than they are, they might look up on them as living in a state of extreme happiness without any misery, and consider them as not deserving of compassion. This indicates dearth of compassionate feeling for not actually knowing the state of misery. The Buddhas, however, clearly perceived the various kinds of circumstances under which beings are suffering. Seeing the sentient beings in such

miserable conditions, Great Compassion has entered the hearts of the Buddhas. How *karuṇā* occurs will be stated in amplification as follows:

Constant worry is pitiable

> *"Uyyutto lokasannivāsoti passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati."*

All beings have to be always exerting themselves and constantly worrying. Seeing living beings in such a miserable state fiercely struggling for their own survival, the Buddhas' hearts go out to them with Great Compassion.

What is to be realised is that mankind are constantly striving and worrying for their own livelihood or subsistence. Ordinary worldlings may not think it as being pitiable. They may consider this state of condition as being normal. They generally imagine that as a man, one will have to strive or sweat for his own living and that it is quite natural. Some may argue that there is no need to grumble. However, from the point of view of the Buddha, the Enlightened One, these beings are perceived as toiling, struggling and constantly worrying for one's own burden of *khandha*, and are therefore in misery, nay, they are found to be in great distress. In any kind of existence wherever

they are born, they have to be worrying without any interval in their lifetime carrying this heavy load of *khandha*. In the life existence of a human being, as a small child, one has to depend upon the parents and others. He cannot stand on his own. From the age of about four, five or six years and onwards, he has to attend school for his education. Since about the age of eighteen or twenty or so, he has to perform various kinds of work and bear the workload under the given circumstances for his own subsistence or to satisfy his needs. If fortune fails to smile on him, he will face a lot of trouble to make ends meet with his income. Impairment of his health will bring misery and suffering. Sometimes, he may come across pitfalls in the path of his life and meet with dangers, and if so happen, misery will befall him. Throughout his life existence, he is living in anxiety and is struggling continuously. While thus indulging himself enmeshed in trouble and misery, time comes when he grows old, suffers sickness and eventually meets his death. Some even die while labouring and working with all their might. It implies the growth, change and decay of the physical man in the course of his human existence, in which he suffers constant misery.

In the life existence as animals, from the time of birth, the majority have to find food for their survival. Among animals living in places where food and water are scarce, they have to undergo great hardships in finding food

and shelter. Animals in the forests have no protection at all. They have to be worrying for their preservation and for the upkeep of their *khandhas* intact, with constant fear of danger and death. Some of the animals have to search for food only at night — being afraid of going out in the daytime. In hell and in the world of Petas, *apaya* beings are in constant misery and suffering. They cannot, of course, be seen by human naked eyes. Even among 'nats' (Devas), there are demons, goblins or spirits called 'Yakkha' who are in a state of misery nearly as bad as Petas, Vinipātika, i.e. those beings of lowly existence have a very hard life under worse conditions to the point of near starvation. They too are in great misery. Those Devas in the higher abodes — up in the heaven, are, of course, in a state of happiness. However, when their life span expires, those whose *kusala-kamma* are lacking in strength, become miserable.

As such, all beings are living in misery and are striving with endless worry to keep their existing *khandha* (body) in good trim to gain happiness, and at the same time, to get a new set of *khandhas* with happiness in the future existences to come. Though people are said to be living under favourable circumstances and are in a state of happiness, they have to be always worrying in order to maintain themselves in good shape at present and also to achieve future benefits in their next existences. They want to enjoy life with happiness in future existences as well and, hence, in the

present lifetime, they are trying to accumulate merits. Of course, to achieve happiness in future existences one has to struggle with constant worry and anxiety according to one's own conviction in the religious doctrine which he has accepted as true. Whether it is proper or not, one is trying hard for the welfare of his future, relying on his own faith and conviction. Those who do not believe in the doctrine of existences to come, i.e. the religious view of complete annihilation in this very life existence, are nonetheless striving with all heart and soul to be able to enjoy a most happy and pleasurable life in this present existence.

Great was the Buddha's Compassion for all beings, having himself seen and found them always suffering with worry in their persistent effort hoping to gain happiness in every life existence, while at the same time they are burdened with their *khandhas*. The Buddha realised that there was no other Saviour except Him to lead them to Nibbāna — at which stage all *khandhas* would cease to exist. Realising as such, with his deep Compassion and goodwill, the Buddha had travelled far and wide during his lifetime and had imparted his noble teachings. He tackled all questions put to him by humans and Devas on points relating to Dhamma. He had hardly any rest throughout day and night except a brief respite of three or four hours. He had to deliver his preachings daily for about 20 hours to Devas, humans and Brahmās. This lends evidence to the fact that

his own Great Compassion had prevented his happiness, as stated earlier. So great was his unbounded compassion that the benevolent Buddha had gone to the extent of imparting his Dhamma to Subhadda, a wandering ascetic (*paribbājako*), while lying on his death-bed a few hours before his Parinibbāna. To that extent, he has bestowed his unstinted love with self-sacrificing pity on all beings seeing their miserable plight.

The gist of the foregoing account is to make it clear that Buddha had his Great Compassion on all beings who are struggling with worry in every life existence. This will perhaps enable you to grasp the fact that one can develop his *karuṇā* towards pitiable beings who are going through a lot of difficulties and misery throughout their life span. This will also place you in a nobler state of mind which would invoke a feeling of reverence to the Most Exalted One who had painstakingly preached, proclaiming his message for forty odd years with unfailing patience, sympathy and goodwill for the welfare of all mankind.

Hence, with a view to developing *karuṇā* in the light of what has been now stated, please follow the recitation.

> "May all beings who have always been striving
> with worry to gain happiness, be liberated
> from misery." (Repeat three times)

Full liberation from this misery will be rewarded only when Nibbāna is reached whereby all *rūpa-nāma-khandhas* will cease to occur again. This means to say that "May all beings be emancipated after attainment of Nibbāna."

Let us repeat developing *karuṇā*:

> "May all beings who have always been striving
> with worry to gain happiness, be liberated
> from misery."

It is pitiable for being also carried away to old age, sickness & death

> *"Upanīyati loko adāhuyoti passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati."*

Loko — All beings, *upanīyati* — are being conveyed to inevitable old age, sickness and death. *Adāhuyo* — O, it is impermanent! *Iti passantānaṃ* — Seeing as such, nay, endowed with this realisation or perception, *buddhānaṃ bhagavantānaṃ* — Holy Buddha, *sattesu* — towards all living beings, *mahākaruṇā* — great compassion with sympathy, *okkamati* — arises in their hearts. In other words, a great compassion for mortals arises in the Lord Buddha.

In every existence, all living beings are carried away to reach old age from the time of their birth, and from old age to sickness and then, from sickness to death. Buddha, perceiving with his insight-knowledge the nature of "impermanence", has great compassion on all beings. Of course, insofar as beings are concerned, if they reflect, they will have an inkling of the impermanent nature of their own *khandhas*. However, they may still think that they will have to live long, apparently assuming that no deterioration is taking place in their youthful appearance and in their health. While imagining as such, unexpectedly, sickness may prevail on them under unfavourable circumstances. Some died at an early age while still young. If death does not occur early, they gradually grow older and older day by day, month by month, and year by year. Yet, inadvertently at first sight, they do not think of themselves as getting old with the passage of time. Only when their hair turned grey and their teeth decayed, etc., they would come to realise that they have become old and decrepit. Who are those carrying them away to inevitable old age, sickness and death? It is the *rūpa-nāma-khandhas* in one's own material body who are conveying them, as stated already. From the time of conception, new *rūpas* and *nāmas* are incessantly forming or arising and dissolving and then appearing afresh to be again dissolved undergoing a gradual process of continual change. A person slowly and perhaps unnoticeably grows older in every split second and a fraction of a minute, etc.,

until when becoming advanced in age, say about forty, the bodily appearance becomes obviously changed showing signs of deterioration or decay with the appearance of grey hairs, wrinkles, etc. Withering with age, one can easily be afflicted with a disease at one time or other, and after serious derangement of his health, he reaches his deathbed and ultimately passes away. It, therefore, becomes evident that hour by hour, as time goes on, one is carried closer to old age, sickness and death.

Karuṇā that had once occurred when I was a novice monk

An example may be illustrated. A group of cattle slaughterers carried away an ox to be killed. Every step taken by that ox brought him nearer to the threshold of death. It seemed that the ox knew of the coming disaster — an imminent death, and as such, it was found struggling to escape from the hands of the butchers. The cattle slaughterers were, however, seen pulling it hard and dragging the poor animal with force. The ox had no way out but to submit to this ill treatment against its own will. It was indeed a pitiable sight. As I had personally seen this heartbreaking spectacle, I felt pain in my heart with

compassion, and since then, I have abstained from taking beef. This incident had happened when I was a Sāmaṇera, a novice in my monkhood before I received my higher ordination as a senior Bhikkhu. Just like that ox which was carried away by the slaughterers to the slaughter-house, human beings are being carried away by their *rūpas* and *nāmas* without any break, even for a second, to make them suffer from old age, sickness and death. Having seen all beings drifting towards disaster great compassion had arisen in him.

What the Lord Buddha had perceived was that one is fast approaching old age, sickness and death at every moment of an arising though which occurs incessantly with great acceleration much faster than a split second, nay, a flash of lightning. This perception brought forth a feeling of boundless compassion in the Lord Buddha. Even Yogīs who are now contemplating Vipassanā can fully appreciate that they are gradually approaching old age, sickness and death at every moment, if they perceived the mind that constantly changes. Those Yogīs who are contemplating and noting as instructed by us on reaching the stage of *bhaṅga-ñāṇa* will find it very obvious that the object of sensation that is noted and the knowing mind dissolve part by part incessantly. It is something like each bead threaded with others on the string falling down one after the other in great speed.

Every time dissolution takes place, it carries one nearer to old age, sickness and death. Yogīs who have achieved *bhaṅga-ñāṇa* may guess with their insight-knowledge that it is so happening.

Ordinary persons can imagine this state of phenomena within a second, or a minute, or an hour, or a day, or a month, or a year. Roughly speaking, one will clearly perceive himself as coming a bit closer to old age, sickness and death if he could reflect upon his own self year to year. Signs of withering in age followed by sickness and death can be visualised. Generally most people die when they reach the age of seventy or eighty plus. Both the rich and the poor, as well as dictators, powerful rulers and heroes come to a road-end in the path of life, i.e. Death, between the age of 70 or 80 or a little beyond that age. *Rūpas* and *nāmas* in one's own body are carrying him away to old age, sickness and death. Let us recite a motto composed in this regard.

> "Oh! Men are impermanent, being driven to
> old age, sickness and death."

If this motto is reflected upon, the nature of *anicca* becomes obvious. *Maraṇānussati* i.e. mindfulness contemplation on, the nature of death will also become developed. In every existence, all beings have to go through the

process of inevitable, old age, sickness and death. This is the rugged and dangerous path they are treading along. How pitiable they are. One can very well imagine this awful state. It is not surprising that Great Compassion had arisen in the Buddha towards beings. Let's develop *karuṇā* as the Buddha Himself had done. Please follow the recitation.

> "Oh! All beings are subjected to old age, sickness and death to which they are being conveyed. That's really Impermanent!"
>
> "May all beings be liberated from this misery."
> (Repeat)

The manner of developing *karuṇā* as stated above, is of a very high standard. It is similar to the great compassion bestowed upon mankind by the Lord Buddha. Among people in general, a great many of them are in misery for having suffered loss in their business venture or for loss or destruction of their property, or for being separated from their beloved ones. *Karuṇā* can be developed towards such people in misery. Please recite as follows:

> "May all beings who are suffering misery in one way or the other, be liberated from such misery."

"Atāno loko anabhissaroti passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati."

Loko — All beings, *atāno* — have no one to look after them, *anabhissaro* — and nothing to depend upon. *Iti passantānaṃ* Having perceived as such, nay, seeing as such, *buddhānaṃ bhagavatānaṃ* — in Holy Buddhas, *sattesu* — towards beings, *mahākaruṇā* — Great Compassion or self-sacrificing compassion, *okkamati* — has occurred or sprung up.

It means that all living beings have no one to protect or look after them and no one to rely upon. Korabya King not being able to grasp the meaning of this statement had once asked Ashin Raṭṭhapāla: "O, Ashin Raṭṭhapāla! We have many armed forces to defend and protect us. They are to be relied upon. What is then the intention conveyed in the statement, 'Have no one to protect and rely upon?'" Thereupon, Ashin Raṭṭhapāla queried, "O, Your Majesty Korabya! Don't you ever have any affliction? If that afflicted disease ill-treats you cruelly, how would you feel?" To this query, King Korabya replied: "When this disease becomes very serious and ill-treats me, I will suffer gravely to the point of near death. There had been occasions when my relatives in close proximity of my sick-bed wept bitterly, even shedding tears thinking that I was about to die."

Having heard this reply, for the purpose of verification, another question put was: "O, King Korabya! When this disease had caused you terrible pain and suffering, could you share it with your relative's and friends? Will you be able to share the suffering if you ask them to give you relief. To this, King Korabya gave his reply, "Sir, it's impossible to share it. Neither can they take a share in it. I alone have to suffer severely and endure the pain with all the will-power at my command." Ashin Raṭṭhapāla then explained saying, "Aye! Exactly, Your Majesty, the Buddha has therefore preached that just as there is no one who can give protection and on whom reliance can be made in times of extreme distress such as this, living beings also have no one to protect them and in whom refuge can be sought."

Despite the presence of parents and relatives who are rendering utmost assistance and giving full protection, they cannot possibly prevent their dear ones from getting old, sick and suffering death. No one is capable of looking, after another to keep him always young and vigorous. When the time comes, one is sure to get old. This nature of old age cannot be shared. In case, it can be shared, by distributing part and parcel of it to others, one would have become always youthful and sprightly. If it can be done that way, how fine it would be.

Though preventive measures in regard to health can be taken by appropriate drugs and medicines, total prevention against diseases is impossible. If really serious or malignant disease is afflicted, no perfect cure can be done. Suffering from disease can neither be shared in piecemeal. If it is within the bounds of possibility to share, the sufferings, how nice it would be.

No one can possibly prevent death. Old age, sickness and death cannot be prevented by anyone. No one can also prevent a person from descending to the Four Nether Worlds to which he is destined after his demise. Realising this fate of all living beings, the Buddha had bestowed his immense compassion on them. Let us recite a motto in the light of what has just been stated:

> "Without a protector and without anything to
> rely upon, how feeble and weary we are."

In the entire Universe, no one will be found who can save a person to get liberated from the sufferings of old age, sickness and death, or to escape from descending to the Nether World, or to get emancipated from the miseries of *Saṃsāra*. According to the Doctrine of the creator of mankind, God is said to be able to save mankind. Nevertheless, an adherent to this Doctrine will also, in the course of time, become old, sick and meet with death like

any other beings. On the other hand, the manner in which the Buddha saves all mankind is by way of preaching — laying down the method of practice to get liberated from the world of sufferings and miseries. It is something like prescribing and administering medicines by a physician to a patient under treatment. Just as the sick who complies with the advice and instructions given by the doctor, has recovered from sickness, a person who obeys and complies with the instruction of the Lord Buddha and practises according to his teachings, will be liberated from the miseries of *Apāya* and *Saṃsāra*. The meaning of this statement as preached by the Buddha is as mentioned below.

The Buddha could only Teach & point the way

Tumhehi kiccamātappaṃ,
akkhātāro tatthāgatā.
Paṭipannā pamokkhati,
jhāyino mārabanahanā.

Tumhehi — You, who are my disciples, *ātappaṃ sammappadhaṃ* — relating to the practice of *sīla*, *samādhi*

and *paññā*, which need to be exercised with diligence and right exertion, *kiccaṃ* — shall and must be carried out by yourselves. *Tathāgatā* — We, the Buddhas, *akkhātāro* — can only preach the right method of practice to be exercised *Jhāyino* — By contemplating both Samatha and Vipassanā, *paṭipannā* — he who practises according to my teachings, *mārabandhanā* — from the bonds of *kilesā*, *mokkhati* — will be liberated.

This means that those who work out their own salvation with right exertion and diligence as taught by the Buddha, will be free from the fetters of *kilesas*, cravings, which are but the miseries of Saṃsāra. If no practice is exercised according to His Teachings (*desanā*), there will be no escape. The Right Method can only be known and heard only when Buddhas appear in this Universe. Outside the realm of the Buddha's Sāsana, there can be no emancipation from miseries since no right method is known and understood to be practised. In the absence of the right method of exercise, and inasmuch as there is no one on whom reliance can be made, beings are whirling round and round in Saṃsāra, i.e. floating and drifting in the whirlpool of endless existences, and are therefore, suffering in misery. This state of pitiable condition being seen and observed by the Lord Buddha, the flame of compassion for all beings had awakened in him. Just as the Buddha had his compassion, we shall dwell our

mind on all beings who have no one to rely upon as a protector, and then develop *karuṇā*. Please follow the recitation:

> "May all beings who are suffering misery
> in the Saṃsāric existences without having
> anyone to protect them from becoming old,
> sick and meeting death, be liberated from
> misery." (Repeat three times)

To abandon everything is pitiable

> *"Assako loko sabbaṃ pahāya gamanīyanti*
> *passantānaṃ buddhānaṃ bhagavantānaṃ*
> *sattesu mahākaruṇā okkamati."*

Loko — All beings, *assako* — have no personal property of their own, *sabbaṃ* — after everything, *pahāya* — is abandoned, *gamanīyam* one will have to pass away or leave for good. *Iti* — Thus, *passantānaṃ* — seeing, nay, realising as such, *buddhānaṃ bhagavantānaṃ* — in the persons of Buddhas, *sattesu* — towards beings, *mahākaruṇā* — Great Compassion, *okkamati* — occurs.

This is to say that beings have no personal belongings or properties of their own. As is universally accepted, everyone has his own personal property. The only difference being the magnitude of the property or wealth which may be ample or scanty. At least, they own something in commensurate with their own status. For so long as destruction or loss has not yet been met or incurred in the absence of any destructive element as danger, the property will continue to remain in their hands. However, (*sampatti vipattiparoyisānā*), *sampatti* — all accomplishments (of properties, etc.), *vipattiparoyisānā* — meet with destruction in the end. All accomplishment in connection with worldly matter, such as, property and wealth will eventually be reduced to nothing, or rather, terminate in entire destruction. This is quite true. Sickness will finally overcome good health. Youthfulness ends in old age, or in other words, a sound and vigorous body grows old in the end. Though a person is fully accomplished with wealth, honour or fame, nothing can be taken along with him on his death. Even endowment with a large number of retinue in whose company one once lived and enjoyed, will eventually be deprived of. To live is to die in the end. Moreover, everything that is good and pleasurable from the mundane point of view will in the end be dispossessed or deprived of. This can be clearly known from the life history of King Sirīdhammāsoka.

About 218 years after the Parinibbāna of the Lord Buddha (about 270 b.c.), there came to the throne of India, a famous King by the name of Asoka. It was stated that his fame and glory had spread all over the Continent of India (Jambudīpa) which was founded by him as an Empire. According to what is contained in the rocks and stone pillars on which his edicts were carved and where writings were inscribed as directed by this great monarch, the country then called 'Jambudīpa' is to be understood as the Indian Continent as is known today. It is because in these rock and pillar inscriptions, mention had been made of the places at the periphery of his vast Empire where his dynamic power was felt. In those days, it was considered to be a vast domain. He was one of the greatest of India's kings. According to the Commentaries, Asoka was said to be a powerful sovereign of a large empire, its area stretching even up to one *Yojana* right up to the sky above. Although he was a benevolent dictator and an Emperor with absolute powers possessing immense treasures, at the time of his approaching death, only a remnant of his vast dominion remained under his sway and it was stated to have been reduced to an area equal to about half of the size of a white plum fruit. So says the Visuddhimagga as mentioned below.

"Sakalaṃ medinim bhutvā,
datvā koṭisataṃ sukhī.
Addāmalakamattassa,
ante issarataṃ gato."

Sukhī — Extremely rich and well-endowed with prosperity and immense wealth, *Asoka* — a king by the name of Asoka, *sakalaṃ mediniṃ* — the entire earth surface of Jambudīpa, *bhutvā* — having ruled and owned, *koṭisataṃ datvā* — and after giving away in charity numerous properties and all his wealth worth billions, *ante* — at last, *addāmalakanattassa* — only about half the size of a stony plum fruit, *issarataṃ* — had remained in his dominion, *gato* — and had gone down, or rather, lost his eminent position to that extent. The gist of it is that fabulously rich and powerful King Asoka who had dominated over the whole continent of India, after offering all his properties and wealth in his possession, eventually had been reduced to the status of a sovereign with dominion over only a patch of territory about the size of the diameter of the round plum fruit.

In the earlier part of his life, he was extolled as an extremely powerful monarch with sovereignty over the entire length and breadth of India (Jambudīpa). He had accumulated riches and properties to such an extent that he offered in donation ninety-six (96) crores of kyats in a single day. Eventually, however, in the last days before

his death, his health had deteriorated. It seemed that his Ministers, Generals, and other officers appeared to treat him with scant respect. These facts were disclosed in what is called the Text of *Dibyāvadāna*. A fairly comprehensive account of it is described in the Burmese version of the Visuddhimagga. Now I would have to give you only a brief account of it.

At the time when the great King Asoka was on his sick-bed, he was served with food put in a tray made of pure gold as usual. After taking his meals, the King donated the gold trays, plates and cups to Kukkuṭārāma monastery. Later, he was served with silver plates. This silverware was also sent to the Kukkuṭārāma monastery to be given away in charity. These offerings of gifts were stated to have been made to fulfil his main objective to reach to the value of his gifts up to a total of one hundred crores, as the total value of gifts was then short of four crores i.e. only 96 crores. Thereafter, his State Ministers were said to have served the food and meals for their King with only earthen pots. Thereupon, the King was dismayed and alarmed since only half of the plum fruit which was presented to him had reached his hands. He therefore ordered that a meeting of State Ministers and courtiers be convened. At the convention, King Asoka asked, "Who is ruling this country?" The Chief Minister replied, "Your Majesty is the Sovereign who governs this country."

Then, King Asoka remarked, "What the Chief Minister has said falls short of the truth now. Presently, I own and govern only half of this white plum fruit," and proceeded to tell his Chief Minister that "All kinds of accomplishments only end in utter destruction," as preached by the Buddha is perfectly true. If further amplification is desired to be known, reference may be made to the Visuddhimagga, Volume ii of the Burmese version (p. 217 etc.). Hence, the statement that "beings have no personal property of their own, and when death occurs, everything will have to be abandoned" is really true, and accurate. All that has been considered as one's own possessions with great attachment, had to be abandoned or left behind at the time when death seizes. Even the corporeal body with all clothes, etc., which is dressed up, will invariably have to be forsaken. Having seen all beings in this pitiable plight, feelings of compassion had arisen in the Buddha. Let us devote our mind to such beings, and develop *karuṇā*.

Beings, seeking worldly possessions as their own and keeping all these in their personal custody though not actually belong to them are in misery both in body and mind, and are therefore pitiable. Hence, all beings may be liberated from such misery. The Motto is couched referring to this state of condition, as:

> "There is no personal private property. Oh, all things have got to be abandoned eventually!"

"Ūno loko atitto taṇhādāsoti passantānaṃ buddhānaṃ' 'bhagavantānaṃ sattesu mahākaruṇā okkamati.'

The gist of this Pāli phrase is that beings are not fully furnished or provided with everything. There is no contentment or satisfaction with what they possess. This is also perfectly true and correct. One may try to possess things which they are originally lacking, imagining at first that he will remain contented with what is available — sufficient enough or his present needs to live on. However, when things are obtained as envisaged, they may still crave for more. One who is earning a kyat will hope to get two kyats, and one who gets two kyats, may desire to receive three kyats, and so on. His thirst for getting more and more cannot be quenched. That is the reason why multimillionaires at the present day are worrying and making their efforts to get richer and richer. While thus seeking wealth with their insatiable desires or greed, they have to die without contentment.

For example, any amount of rainwater and waters from rivers and rivulets may flow into the vast expanse of the ocean, and yet the mighty ocean never gets flooded. Another instance may be cited. Any amount of inflammable material may be poured into a burning heap of fire and yet it will

be consumed in no time. Every time combustible material is put in, it ingurgitates and burns all the more. Similarly, beings are never satiated. This greed and discontentment is caused by the influence of *taṇhā*. As impulsed by *taṇhā*, beings go on striving to earn for their living. Accordingly, they have become slaves to *taṇhā*. The Buddha, seeing these beings who are ridden with *taṇhā* and are toiling for their livelihood, had great compassion on them. It is just like a laborious servant sweating in misery through fear to perform a task as ordered by his master. It is a pitiable sight as seen by a person who has sympathy towards other fellow beings. The motto composed for the purpose may now be recited:

> "Unfulfilled desires are unsatisfying,
> All are but slaves to *taṇhā* — cravings."

Beings who are not yet free from *taṇhā*, have become slaves, and have to be doing things as dictated by *taṇhā*. Worldlings are compelled to do the act of killing if ordered to do so by *taṇhā*. Those who think they will prosper by resorting to killing, are committing this heinous crime as prompted by *taṇhā*, King Ajātasatu of Magadha assassinated his father Bimbisāra because he was incited by *taṇhā* which craved for the kingly pleasures of life. All those worldlings not yet liberated from *taṇhā* for having committed *pañcānantariyakammaṃ*, the five Sins that bring

with them immediate retribution, are now suffering great misery in Hell or *Apāya*, etc. However, a Sotāpanna is free, from *taṇhā* that can drag him down to *Apāya*. Hence, he will abstain from committing vices, such as, killing and stealing which can cause one to land in the nether world. Nevertheless, for not being free from. *kāmataṇhā*, passionate attachment, he is still in trouble seeking for sensual pleasures as stimulated or urged by *taṇhā*. A Sakadāgāmi also is still doing things as provoked by the subtle form of *kāmataṇhā*. Even an Anāgāmi, though he has got rid of *kāmataṇhā*, has to do things as forcibly urged by *rūpa-taṇhā* and *arūpa-taṇhā*. However, he has no misery physically and mentally because of that *taṇhā*. He has only *saṅkhāra-dukkha*. As for an Arahat, having totally eradicated all kinds of *taṇhā*, he has been fully emancipated from the slavish bonds of *taṇhā*. Therefore, Compassion which had arisen in the Buddha was simply because He found and realised that *Puthujjanasekkha* individuals who, for not having been free from *taṇhā*, are undergoing great misery as slaves of the *taṇhā*. Among them the most pitiable are the ordinary worldlings. Taking cue from the manner in which the Buddha had nurtured Compassion, let us develop *karuṇā*. Please follow the recitation.

> "May all beings who are in misery and are discontented for not being able to fulfil their desires thereby becoming slaves to *taṇhā*, be

> free from the slavish condition caused by *taṇhā* and be liberated from misery."

All beings in the whole world, and in all Universes including planets and infinite space as well as all beings in the Union of Burma, are undergoing all kinds of misery, as already stated. They are, in reality, physically and mentally distressed. They are also in misery and are becoming wearisome through constant toil in pursuit of what they wish to earn and possess. Therefore, for their demeritorious actions, there is danger of descending to the *Apāya*. Miseries are lying in wait for the inevitable old age, sickness and death that will take hold of them. Hence, we should develop *karuṇā* with our noble intention, wishing them escape from all such kinds of misery. You should contemplate and note every time you recite with mindfulness. Now, please follow the recitation.

> "May all citizens of Burma be liberated from misery…"
>
> "May all beings in the whole world be liberated from misery…"
>
> "May all beings in the Universe be liberated from misery…"
>
> "May all beings in all unlimited Universes be liberated from misery…"

Dukkhappattā ca niddukkhā,
bhayappattā ca nibbhayā.
Sokappattā ca nissokā,
hontu sabbepi pāṇino.

The above verse (*gāthā*) indicates the manner of developing *karuṇā* as contained in Mahā-Parittā. The meaning of it is:

Dukkhappattā — All those in suffering, *sabbepi* and everybody, *pāṇino ca* — and also all beings, *niddukkhā* — be free from misery, *hontu* — be so accomplished. *Bhayappattā* — All those involved in danger, *sabbepi* — and everybody, *pāṇino ca* — and also all beings, *nibbhayā* — be free from all dangers, *hontu* — be so accomplished. *Sokappattā* — those who are in anxiety, *sabbepi* — and everybody, *pāṇino ca* — and also all beings, *nissokā* — may be free from anxiety and have peace of mind, *hontu* — be so accomplished.

The meaning of this Pāli verse by itself is quite clear in indicating the manner of developing *karuṇā*. *Karuṇā* can be developed with mindfulness as: "May all individuals who are suffering be free from misery. May all those who are meeting with dangers be free from all dangers. Those individuals who are in anxiety, may be free from worry and anxiety." Let us develop *karuṇā*, as proposed:

"May all those individuals in distress be liberated from misery."
"May all those individuals who are meeting with danger be liberated from danger."
"May all those individuals who are in anxiety be liberated from all anxieties."

Furthermore, I wish to mention something about the manner of developing *karuṇā* in connection with the occurrence of *Mahākaruṇā-samāpatti* knowledge which is self-appreciated after being known and realised.

By virtue of having respectfully learned and borne in mind this *karuṇā-bhāvanā* with *dhammasavana-kusalakamma,* those who have just listened to the sermon be able to practise and develop the *karuṇā-bhāvanā* to the best of their ability, and to further develop and practise Vipassanā dhamma through contemplation and noting the arising phenomena of *rūpa* and *nāma,* and finally attain the noble Nibbāna — the state of cessation of all miseries and eternal Bliss — with their much coveted *magga-ñāṇa* and *phala-ñāṇa,* as speedily as possible.

Brahmavihāra Dhamma

Part VI

I have in mind to teach in accordance with the four objectives, viz.: (1) to gain more knowledgeable experience, (2) to enhance the treasures of faith and reverence, (3) to make it obvious for developing *karuṇā*, and (4) to display and disclose the manner of contemplating *Vipassanā*. Only after I have taught the manner of arising of *mahākaruṇā*, I shall proceed to describe the manner by which *muditā-brahmavihāra* is to be developed.

Having already explained the manner of arising of Mahākaruṇāconcerning four kinds of dhammuddesa, I shall deliver the dhamma relating to how sentient beings are hit and pierced by arrows, how they are enmeshed, how they are drifting in the current or stream of water, and how they are being burnt by blazing fires. Let me first teach on how living beings are pierced by arrows.

Beings are being pierced by arrows

Sasallo lokasannivāso viddho puthu sallehi,
natthañño koci sallānaṃ uddhatā aññatara

mayāti passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati.

Lokasannivāso — All beings, *sasallo* — are struck or pierced by arrows! *Puthusallehi* — With many arrows, *viddho* — they are hit and pierced. *Aññatara mayā* — Except me, the Buddha, *sallānaṃ uddhatā* — capable of taking out, or removing the arrow that has pierced, *aññokoci* — any other single person, *natthīti* — is not yet born and in existence. *Passantānaṃ* — Seeing, nay, being perceived as such, *buddhānaṃ bhagavantānaṃ* — in the persons of Buddhas, *sattesu* — towards beings, *mahākaruṇā* — Great Compassion or Pity, *okkamati* — has occurred. It has been stated as such.

"Sillā" in this regard refers to a stump or an arrow. It would be acceptable if it were mentioned as a 'stump', i.e. a pointed stout piece of wood projected from the ground. However, in the Commentary (Aṭṭhakathā), it has been stated as 'arrow'. Hence, one may imagine as having had sympathy for all beings who are pierced by arrows. Just as people are injured or wounded by gunshots while fighting in a war, as in the present era, the people in the ancient times who were hit by arrows during skirmishes, also received injuries. Sentient beings face sufferings similar to those who have suffered from pain caused by the piercing arrows. The kind of arrows that has pierced is

akusala, arrows of demerits, such as *rāga*, *dosa*, *moha*, *māna*, *diṭṭhi* and *kilesas*, which are vices, the immoral conduct. If pierced through the body from the breast to the backbone, it would be very distressing and painful. In the same manner, beings are really pitiable for having been hit and pierced by the seven arrows of *rāga*, *dosa*, etc.

And yet, as ordinary worldlings, they are rather pleased for being pierced by the arrows. Sentient beings in the kāma-abode enjoying all the sensations of sensual pleasures (*kāmaguṇā*) have found a taste for *kāmarāga*. That is why they are nurturing and encouraging *kāmavāga* and are in hot pursuit of the sensations of sensual pleasures. From the point of view of Buddhas and Arahats, they see and feel the arising sensations of *kāmarāga* as being unbearable just as if they are pierced by arrows. *Rāga* which tends to have pleasurable attachment to *Rūpa-bhava* (Form Existences) and *Arūpa-bhava* (Formless Existence) has the same nature of intolerance that can hardly be endured. The manner of piercing by the arrow of anger is more conspicuous. From a state of happiness which reflects on personal appearances, the complexion of the face immediately turns black, ugly and gloomy when anger blazes up. The mind also becomes morbid, restless and intolerable. However, the man in an angry mood thinks of the rising anger as pleasurable. For this reason, if any other person with goodwill intervenes to bring about a compromise and advises to refrain from

anger and bearing grudge, an angry person is likely to resent. He may even think of that mediator as unfairly taking sides.

Moha means a mistaken or false view — not knowing what is right or true. What is impermanent or transitory is thought of as permanent and everlasting. All things which are incessantly arising and dissolving are considered as pleasurable. The nature of *rūpa* and *nāma* which is not an *atta*, a living entity, is looked upon as a living entity, a being, or 'Self'. If *rāga* and *dosa* occur, *moha* follows suit. Sentient beings pierced by arrows of *moha* (delusion) are in misery. Under delusion, a person commits anything which is improper, by physical action or by speech or by thought. Having done so, only demerits are derived thereby causing miserable conditions.

Also because of the arrow or stump of *māna*, one meets with misery for his unworthy self-pride or vanity, and because of the arrow of *diṭṭhi* which has pierced through the mental *khandha*, men cling to false beliefs. They cannot discard or part with them. Falsely hoping to gain benefits, what ought not to be done, is done physically, verbally and mentally. Because of these vices, they all suffer misery. During the lifetime of the Lord Buddha, Purāṇakassapa and a bunch of five other teachers of a heretical Sect, together with their adherents, had unfortunately accumulated a great deal of

demerits for committing vices. They had gone to the extent of doing wrong to the Buddha. For these vicious thoughts and evil actions (wrong doings), they had derived *akusala*, demerits, in return. For these demerits, they were committed to Hell and had suffered intense misery as a result. There are quite a number of people who are suffering misery for being pierced by this arrow of *diṭṭhi* or false belief.

There are other sufferings for being pierced by the rest of the *kilesas*, such as, *Vicikicchā*, sceptical doubts. *Vicikicchā* means feeling of doubt as to whether the Buddha, Dhamma and Saṅgha are really the Truth. Uncertainty regarding the derivation of advantages in practising *Sīla*, *Samādhi* and *Vipassanā*, or the attainment of *jhāna*, or the achievement of Vipassanā insight-knowledge, or the realisation of Nibbāna through *magga-ñāṇa* and *phala-ñāṇa* are also *"Vicikicchā"*. Then, if any doubt arises as to whether rebirth will really take place in existences under happy conditions by virtue of *kusala-kamma*, or one has to suffer in the four nether worlds for the resultant effects of his *akusala-kamma*, immoral actions, it is *"vicikicchā"*. For having been pierced by the arrow of *Vicikicchā*, no practical meditation exercise can be done in accordance with the correct method or on the right lines. Such being the case, there will hardly be any chance to escape from the miseries of Saṃsāra which are bound to come across.

And next, the piercing arrow of what is called *'duccarita'* — evil deeds or misconduct — is conjoined with 'the arrows of kilesas' such as *rāga* and *dosa*. When *rāga* is raging, evil deeds of *duccarita-kamma*, such as, acts of killing, stealing, cheating, etc., are sure to be committed. For such *akusala-kamma* or demeritorious (immoral) actions, one would descend to the four *Apāyas* and suffer misery. Undoubtedly, there are a number of people who will go down to the Four *Apāyas* or Nether Worlds, and who will thereby suffer miserable conditions.

Compassion, therefore, had arisen in the heart of the Buddha for having seen those beings who were pierced by arrows, such as, *rāga*, etc. Being moved to compassion, which had sprung from the heart, the Buddha had delivered His Teachings under varying circumstances for the entire period of 45 years, day and night, without rest. Individuals who have diligently practised in accordance with His Teachings, are, therefore, able to get rid of the piercing arrows of *rāga*, etc. If one arrow that has pierced through can be extracted or removed, he gets better to the extent a single arrow would have caused him hurt or pain. Accordingly, one who assiduously practises Dhamma gradually gets rid of the arrows of *kilesas* one after another until he is entirely relieved from all sufferings.

The manner of getting rid of an arrow by contemplating & noting the Dhamma

At present, those Yogīs who are continuously contemplating and noting *rūpas* and *nāmas* arising from the six sense-doors, that is, contemplating what is going on in one's mind and body, in accordance with the teachings on mindfulness meditation (Satipaṭṭhāna) are free from five *nīvaraṇas*, obstacles to the progress of meditation, when their mind becomes tranquil and stabilised This is called *Citta Visuddhi*, purity of mind. With the mind becoming tranquil and cleansed of the *nīvaraṇas* at every moment of contemplating and noting, it occurs to the mind of the mediator with awareness that what is contemplated and known is quite different from the mind that contemplates and knows, i.e., these two are distinguishably known. When the rising movement of the abdomen is contemplated and known, the *rūpa*, that is the rising abdominal wall, and the mind — *nāma* that contemplates and knows, are distinguishably known. Similar knowledge will be realised in contemplating the falling of the abdomen and the acts of walking, stepping, dropping, bending and so on. Every time it is so contemplated and noted, what is to be known and the knowing mind, *rūpa* and *nāma* (matter and mind) are well appreciated as the only two attributes of an individual

representing material and mental elements which form an aggregate of a sentient being. This appreciation or the knowledge dispelling to a certain extent the arrow of *diṭṭhi* is known as *diṭṭhivisuddhi*.

Thereafter, if contemplation and noting is carried on, cause and effect will be distinguishably known in that because of mental inclination to bend, bending (which is *rūpa*) takes place. So also, because of the will to walk, the act of walking (*rūpa*) happens, and because of the object of sensation which is to be known, the knowing-mind occurs, etc. At that moment, the piercing arrow of doubt called "*kaṅkhā*" has been cleared away to a reasonable extent. From then onwards, at every moment of contemplation and noting, the beginning of the phenomenal occurrence and the final dissolution of what has occurred will be clearly perceived and realised. The nature of such arising and dissolution in respect of the other phenomenal occurrences in the body and mind, such as stiffness and upward and downward movements of the abdominal wall, and of bending, stretching, lifting, stepping, and so on will be distinctly known part by part when contemplation is in full swing. When realisation comes, it will be fully appreciated with awareness that these are mere characteristic of *anicca* (impermanence) and of misery constituting the nature of *anatta* without substance or *atta*.

When there is such realisation of the existence of only *rūpa* and *nāma*, it will be found that what the Buddha had preached as being "impermanence", misery and *anatta* — Non-Self, is absolutely true and correct. This awareness and understanding will enhance one's faith in the Buddha as really an Omniscient. Belief in the Dhamma, as preached by the Buddha, will get firmer or strengthened. Faith in the Saṅghas who are diligently practising according to the teachings of the Buddha will become stronger. Depending upon the degree of faith and belief, *vicikicchā* (doubts) will be cleared away.

Thenceforth, when contemplation and noting is further carried on, progress will be made leading one to the achievement of the knowledge of Vipassanā, ten stages in all, step by step towards Nibbāna, where *rūpa* and *nāma* and all miseries will come to a cessation through the attainment of *ariya-magga-ñāṇa*. Then, awareness or consciousness firmly takes place that there is no such thing as *Atta* — being or "Self", and that the entire so-called body is composed of only two things — *rūpa* and *nāma*. As such, all false views (*micchādiṭṭhi*) commencing from *attadiṭṭhi* and *sakkāyadiṭṭhi* will be completely free or eradicated. This explains how the arrow of *diṭṭhi* has been fully got rid of. A Motto relevant to the foregoing explanatory account has been composed as follows. Let us recite thus:

> "Nothing to be thought of as "I" — an individual or Self except as an aggregate of *rūpa* and *nāma*."

This illustrates how a Sotāpanna is free from *sakkāyadiṭṭhi* — a false view of Self. While contemplating and noting, or imagining, knowledge of awareness is clear that "there is only an aggregate of *rūpa* and *nāma* which is arising and dissolving incessantly, and that there is no such thing as an *atta* — a being, or "I", or "Self". And then, there is no doubt about the efficacy and noble moral qualities of *sīla* (morality), *samādhi* (concentration) and *paññā* (wisdom). Firm conviction and faith without a tinge of doubt also arise that "only by practising to gain accomplishment of the qualities of *sīla*, *samādhi* and *paññā*, can Nibbāna be reached. In particular, only by the true realisation of the characteristics of *anicca*, etc., through continuous contemplation of the arising phenomena of *rūpa* and *nāma*, can Nibbāna be attained." Relating to this, a motto has been framed. Please follow the recitation as follows:

> "Have nothing to doubt about the practice and the Triple Gem."

This is how to get rid of *vicikicchā*, the doubt, in connection with the Buddha, Dhamma and Saṅgha as well as the

noble practices involving morality. It also indicates how a Sotāpanna is freed of sceptical doubts. This is the manner how one can be fully liberated from the piercing arrows of *vicikicchā* according to *Mahākaruṇāsamāpatti desanā*.

If dispelled from the false view of *Sakkāya* (*sakkāyadiṭṭhi*) and doubt (*vicikicchā*), other *kilesas* such as *rāga*, *dosa*, *moha*, *māna*, etc., which can drag a person down to the Four Nether Worlds, will be eradicated. All bad *kammas*, the resultant effect of evil deeds which can cause one to land in *Apāya* existence will also be eradicated. Hence, if one becomes a Sotāpanna through the practice of Vipassanā meditation, one will escape from the harm inflicted by the arrows which can cause misery by pulling him down to the realm of the four *Apāyas*. The Buddha had therefore preached his noble Dhamma with great Compassion towards all beings. I am following in the footsteps of the Lord Buddha in imparting His Teachings (Dhamma) with a view to enable beings to escape from such harmful arrows.

To put it in, a nutshell, if one proceeds to contemplate and note after his attainment of the status of Sotāpanna (the first stage of progressive sanctification), he will become a Sakadāgāmi, and then, an Anāgāmi. On attainment of Anāgāmiship he or she will again be freed from the arrows of *kāmarāga* and *byāpāda* — ill-will and hatred.

Thereafter, if contemplation and noting is further carried on, he will attain Arahatship after reaching Arahatta-*magga-phala*. On becoming an Arahat, the stinging arrows of *rūpa-rāga*, *arūpa-rāga*, *māna* and *avijjā* (ignorance) with which he was wrapped up as an Anāgāmi, will be totally liberated. It means that all arrows of akusala smeared with kilesas will be completely extirpated. That is why the Noble Arahats, after Parinibbāna, will be totally emancipated from all kinds of sufferings attached to *rūpa-nāma-saṅkhāra*, for having been freed from all kinds of arrows. This would bring them everlasting peace and happiness.

Before reaching the state of a worthy Arahat, even an Anāgāmi who can yet be pierced by the arrows of *rūpa-rāga*, *arūpa-rāga*, etc., would still be subjected to conditioned miseries of existence (*saṅkhāra-dukkha*) after reaching the abodes of Form and Formless Brahmās. As for Sotāpannas and Sakadāgāmis, since the sharp arrows of *kāmarāga*, etc., can penetrate them, they will have their rebirths in existences of human beings and Devas whereby they have to go through miserable conditions of old age, death, etc. Finding the beings stuck with those arrows, the Buddha's heart was filled with pity and thus, with a feeling of deep compassion, He had preached the Dhamma despite the fact that he had to undergo a lot of hardships solely for the sake of the emancipation of all beings.

In particular, having observed and found the worldlings (Puthujjanas) suffering in misery for being struck with such arrows piercing through their material *khandhas*, the Buddha reflected and realised that there was no other person except Him who could remove or extract those sharp-pointed arrows. The Compassionate Buddha therefore went on preaching the Dhamma.

"*Aññatara mayā* — Except me, the Buddha, *sallānaṃ uddhatā* — capable of extracting the sharp-pointed arrows, *añño kici* — any other single person, *natthīti* — is not in existence. *Passantānaṃ* — Seeing, nay, having seen or observed as such, *buddhānaṃ bhagavantānaṃ* — in the hearts of Buddhas, *sattesu* — towards the beings, *mahākaruṇā* — great compassion, *okkamati* — has arisen." It has been stated as such in the Paṭisambhidāmagga Pāli.

The Buddha's compassion towards all beings is equally balanced without distinction irrespective of whether a person is intimate or unfamiliar. The degree of compassion bestowed upon Rāhula, his own son born while he was a prince, was on the same level as he had conferred upon Ashin Devadatta, who had through animosity done grievous wrong to him. At one time, Ashin Devadatta in collusion with King Ajātasattu conspired to assassinate the Buddha. They incited the royal elephant by the name of Nāḷāgīri, to make an assault on the Buddha while on His

rounds for alms. This elephant had a ferocious propensity and trampled to death all persons whom it met on its way. As instructed by Ashin Devadatta, the mahouts fed this great Nāḷāgīri elephant with liquor profusely and released the big animal along the road where the Buddha was to seek alms.

On that occasion, a good number of Saṅghas were in the company of the Enlightened One. The huge elephant being intoxicated, rushed forward to attack the Buddha. Even human beings under the influence of liquor used to do things which ought not to be done or speak what ought not to be spoken. Being an animal, there is nothing to be said of the elephant which came rushing violently towards the Buddha to gore Him to death with its tusks. Seeing this terrible state of affairs, the Bhikkhus, in great anxiety, requested the Buddha to retreat and avoid the elephant. The Lord Buddha, however, preached to His disciples as follows:

Āgacchatha bhikkhave Come! Come! O, my Disciple Bhikkhus! Do not shun, *mābhayittha* — Do not fear. *Aṭṭhānametaṃ bhikkhave anavakāso, yaṃ parūpakka-mena tathāgatam Jīvita voropeyya* — O, Bhikkhus! No other person will have the opportunity to plot and strive to cause death to the Buddha. *Anupakkamena bhikkhave tathāgatā parinibbāyanti* — O, Bhikkhus! It is usual for the Buddhas to enter into

Parinibbāna without being subjected to harmful death by anyone through conspiracy or attempt. His disciple — Saṅghas, nevertheless, pleaded three times repeatedly. However, the Buddha remained adamant and gave his reply as stated above three times in succession.

Thereupon, Ashin Ānandā, becoming frightfully anxious of the impending disaster, took his standing posture in front of the Lord Buddha with the intention of sacrificing his own life first in place of the Exalted One. The Buddha asked him three times to make way. However, since Ashin Ānandā failed to comply, the Buddha had to make him move from the place he had taken up by the exercise of His supernatural powers.

After having removed the Venerable Ashin Ānandā, the Buddha radiated his *mettā* (*mettāya phari*) toward Nāḷāgīri, the elephant. This reveals the primary importance of the quality of *mettā*. The feeling of pity that had arisen can also be regarded as developing a supplement (*appadhāna*) just as radiating with *mahākaruṇā-samāpatti*, as has been earlier stated. As a result, the big elephant, Nāḷāgīri, which had been showered upon with loving-kindness and compassion by the Buddha, suddenly turned sober. Its mind became mild and gentle. Faith and reverence in the Buddha arose in him too. The huge creature then respectfully approached the Buddha, dropped its trunk

from its vertical position, and then squatted at the feet of the Exalted One. Thereupon, the Buddha after caressing the elephant, Nāḷāgīri on the forehead with His right hand admonished it thus:

"Oh, Nāḷāgīri! You should abstain from committing wrong to a Buddha such as me. If wrong or evil acts were committed, serious trouble and suffering will come upon you. Don't get drunk or intoxicated. Neither should you be forgetful. If you are not mindful or rather forgetful and fail to give thought to yourself, you cannot reach an existence where happy condition prevails. To reach a noble abode of life existence you should cultivate noble practice in yourself and do things on your own in a virtuous way."

From that time onwards, Nāḷāgīri, the huge elephant was transformed into a well-tamed creature fully accomplished with the five noble precepts (*pañcasila*). In the past, he used to trample down people to death. From then on he abstained from killing others. This is the manner in which the Lord Buddha admonished to the unruly elephant which had once attempted to make a fatal attack on Him, by inculcating a benevolent spirit of loving-kindness (*mettā*) and great compassion (*karuṇā*) with an equally balanced degree of love, pity and compassion as he had bestowed upon His own son, Rāhula.

"Taṇhā jālena otthaṭo lokasannivāsoti. Taṇhā sotena vuyhati lokasannivāsoti passantānaṃ buddhānaṃ bhagavantānaṃ sattesu mahākaruṇā okkamati."

Lokasannivāso — All beings, *taṇhā jālena otthaṭo* — are covered and caught in the net of *taṇhā*. *Taṇhā sotena vuyhati* — (and) are drifting along the mid-stream of *taṇhā*. *Iti* — As such, *passantānaṃ* — in the hearts of the Buddhas, *sattesu* — towards beings, *mahākaruṇā* — Great Compassion with pity, *okkamati* — has arisen.

The term *"taṇhā"* conveys the meaning of thirst or lust. Being desirous of seeing and enjoying the pleasures of sight, and becoming pleasurable with attachment, without being contented, to all that have been seen and enjoyed, is merely thirst for a beautiful sight. No matter what one may have seen — good and pleasant sights of an unlimited scope, his thirst for it remains unquenched and discontented. In the same way, getting unsatisfied with what is heard in respect of any good and pleasant sound, as desired, is but a thirsty *taṇhā*. So also is thirsty *taṇhā* in respect of good smell and fragrance, good taste with great appetite, of good touch or contact, and of imagination. *Taṇhā*, in fact, occurs unceasingly in everything that is seen, heard and so on. It

is arising all the time everywhere. The moment one gets up from sleep, what is desirable is invariably thought of or imagined. One has found pleasure in oneself. He also finds pleasure in others as well as in all properties or goods or commodities for his own consumption. Because of this pleasurable attachment with the thirst of *taṇhā*, one has continuous rebirths, one existence after another. In every form of existence, one has to go through the process of old age or decay, disease and death. Having had to seek what is needed or desirable, suffering and misery take place. And then, for having his binding duty to manage and look after all that have been obtained or have come into his possession, one is to undergo misery or rather becomes miserable.

All these miseries are due to *taṇhā* which is always in thirst that grows like a creeper. One is unable to overcome this *taṇhā* from which he cannot get away. Hence, this *taṇhā* is similar to a big net that has spread over all beings. Animals which are caught in a net cannot escape. Death is hanging over their heads. Much in the same way, beings who are trapped in the net *of taṇhā* cannot take to flight elsewhere. In every existence, sufferings take place because everyone gets old, sick and meets with death. Having perceived and observed such miserable conditions in which beings are wallowing, it had moved the Buddha to pity and great compassion.

Moreover, a person who is drifting in mid-stream will be carried by the current of water. It is likely that he will soon be drowned. In like manner, beings are compelled to oblige and follow as induced by *taṇhā*. They are, therefore, landing in the four *Apāyas* for having done immoral acts. Sometimes, for having done good deeds or good *kamma*, they reach the world of human beings and Devas. Even in these existences of human beings and Devas, they have to suffer the miseries of old age, sickness and death. The Buddha therefore had Great Compassion towards beings who have been suffering and drifting with the tide of *taṇhā*.

Caught in the net of Diṭṭhi, & drifting in the current of Diṭṭhi

> *"Diṭṭhijālena otthaṭo… Diṭṭhisotena vuyhati*
> *lokasannivāsoti passantānaṃ buddhānaṃ*
> *bhagavantānaṃ sattesu mahākaruṇā okkamati."*

Lokasannivāso — All beings, *diṭṭhijālena otthaṭo* — are covered or spread over by and caught in the net of *diṭṭhi*, the wrong belief. *Diṭṭhisotena vuyhati* — They are drifting in the current of *diṭṭhi*. *Iti* — As such, *passantānaṃ* — seeing, nay, for having perceived, *buddhānaṃ bhagavantānaṃ* — in the

hearts of Buddhas, *sattesu* — towards beings, *mahākaruṇā* — Great Compassion with pity, *okkamati* — has arisen.

Diṭṭhi means the heretical view, erroneous belief and wrong conception. To think with loving attachment, considering oneself as a living being, or an *atta*, individual or 'Self', in spite of the fact that in the personalities of themselves there exists only a continual phenomenal process of *rūpa* and *nāma*, is mere *attadiṭṭhi*. It is also called *sakkāyadiṭṭhi*. "*Sakkāya*" means an aggregate of *rūpas* and *nāmas* which obviously exists in the so-called body. To think of these aggregates of *rūpas* and *nāmas* as a living being, or an *atta* — being, or "I" or "Self", is nothing but *diṭṭhi*. It is known as *sakkāyadiṭṭhi*, because of an erroneous conception or false belief in this aggregate of *rūpa-nāma*. An instance may be cited as for example, at the moment when seeing takes place, the eye — *rūpa* obviously exists. The eye and the sight (object that is seen) are also *rūpa*. The knowing mind which sees is *nāma*. Only these two — the *rūpa* and *nāma* — are obviously present. However, ordinary worldlings are under the impression that what is seen and known, is "Self", or "I". The sight — *rūpa* in one's own body which is seen by the eye is also misconceived as "I". If it is thought of as a reality, it is but '*sakkāyadiṭṭhi*' In respect of what is obviously seen and known at the moment of hearing, etc., if it is imagined or thought of as "I" or "Self", it amounts to holding the view of '*sakkāyadiṭṭhi*'.

It becomes *"sassatadiṭṭhi"* if it is misconceived that an *atta* — being. or 'Self' is perpetually existing based upon the false view of *sakkāyadiṭṭhi* and also that after death it has transmigrated to reside in another body. On the other hand, it is *"ucchedadiṭṭhi"*, if it is conceived or thought of as complete annihilation of existence after death and that there is no *kusalakamma* and *akusalakamma*. Again, if it is thought of as having no good or bad resultant effects of that *kamma*, it *is duccharita micchādiṭṭhi*. One who holds a false view of *'ucchedadiṭṭhi'* is likely to entertain the false doctrine of *'duccharita micchādiṭṭhi'*. This *'duccharita micchādiṭṭhi'* is extremely faulty and highly culpable. If this *micchādiṭṭhi* or false view is entertained, committing of vices and doing demeritorious acts will not be avoided. Nor will meritorious deeds or actions be performed. In other words, those who have the false view of *micchādiṭṭhi* will not hesitate to do all kinds of vices. Hence, a person who has accepted this false view will definitely land in hell after death. Furthermore, to believe in and revere a false Buddha, or a person impersonating as Buddha, is a kind of false belief — *"micchādiṭṭhi"*. Believing in false practices as being genuine is also another type of *micchādiṭṭhi*. For example, to have a firm belief in the performance of rites involving the sacrifice of living beings, and by doing so, demerits would be eliminated, and that merits will also be gained, is a kind of *micchādiṭṭhi*, i.e. believing in false practices and seeing things wrongly without understanding what they truly are.

Prior to the appearance of Buddhas, or though the Buddha has appeared, those who have not heard of the Truth of the Dhamma and those who misunderstood the Truth of the Teachings (Dhamma) would readily accept and adhere to any one of the false doctrines mentioned in the foregoing. All over the world, the majority of the people have accepted and believed such false doctrines. All those who fail to fully appreciate the Buddha's Dhamma, have *attadiṭṭhi, a* false view to which they are clinging blindly that *rūpas* and *nāmas* are merely '*atta* being', 'Self' or 'I'. Hence, the statement that "all beings are caught in a net of *diṭṭhi* and they are drifting in the current of *diṭṭhi*" is really true and correct. All beings who have accepted such false doctrines as "*uccheda*" belief and "*duccharita micchā*" are likely to land in the Four Nether Worlds. However, in the case of those who adhere to the belief of "sassata", there is likelihood of their gaining *kusalakamma by* lending help to other fellow beings, and by getting rid of some *akusala*, demerits, to a reasonable extent, inasmuch as they have a belief in the propriety of what ought to be done or not, expecting to gain benefits and happiness in the life hereafter. For such good actions or *kusalakamma*, there is still hope for them to reach good and noble existences after demise. Nevertheless, bad deeds or immoral actions are included in what they believe as "things that ought to be done". Such wrong or erroneous *kamma* — actions are expounded in Pāli Aṭṭhakathās. These are actions, such as

those relating to killing other beings in performing rituals, or boiling snails and oysters alive, etc., to save themselves as they have said, from Saṃsāric misery (*vatta*). Though such acts might be considered as good deeds from their own point of view, killing of sentient beings cannot possibly be regarded as acts of virtue from which merits can be derived because of the fact that victims will surely have their disapproval and cannot be a consenting party.

There is every likelihood of these heretics going down to the four *Apāyas* where they would suffer misery for their demeritorious or immoral actions which might appear to them as being good and proper. And then, one who rigidly adheres to *Sassata* and *Atta* Doctrines will not believe in the truth of the Buddha's Dhamma which says: "There is no such thing as *'atta'* but only a continuing process of *rūpa* and *nāma* according to their phenomenal nature. There is only the causative effect of *rūpa* and *nāma*; and if *samudaya-taṭhā*, clinging attachment, is eradicated by indulging in the practice of meditation so as to extinguish *kilesā*, which is the cause, the suffering effect of the continuum of *rūpa* and *nāma* totally ceases and becomes extinct." Such being the case, they will be passing through a succession of births in *saṃsarā* and then, continually suffer the miseries of old age, sickness and death because of continued existences. This resultant effect clearly reveals their failure to reach the zone of freedom from miseries for having been caught

and entangled in the net of *diṭṭhi*. Thus, for beings drifting in the current of *diṭṭhi*, 'they are suffering the miseries of *saṃsarā* without a break. The current of *taṇhā*, as has been stated, is generally flowing into the realm of four *Apāyas*. Therefore, all those beings who are not yet liberated from the bonds of *taṇhā* and *diṭṭhi* are immensely suffering after descending to the four nether worlds. Having clearly perceived this miserable condition of life, Buddha was moved to have pity towards all living beings. Emulating the example as shown by the Buddha, our male and female benefactors and all those who desire to follow His exemplary conduct can also try to develop *karuṇā*.

Being consumed by fire

> *"Āditto lokasannivāso rāgagginā dosagginā*
> *mohagginā jātiyā jarāya maraṇena sokehi*
> *paridevehi dukkhehi domanassehi upāyāsehi,*
> *tssa natthañño koci nibbāpetā aññatara mayāti*
> *passantānaṃ buddhānaṃ bhagavantānaṃ sattesu*
> *mahākaruṇā okkamati."*

Lokasannivāso — In regard to all beings, *rāgagginā* — the fires of *rāga* (passions), *āditto* — are burning them with a

fury producing red flames. *Dosagginā* — the fiery anger, *mohagginā* — delusion, the mistaken view, *jātiyā* — the fires of fresh rebirth, *jarāya* — the fires of decrepit old age, *maraṇena* — the fires of death, *sokehi* — the fires of worry and anxiety, *paridevehi* — the fires of grief, wailing and lamentation, *dukkhehi* — the miserable fires of physical distress, *domanassehi* — the fires of mental distress and unhappiness, *upāyāsehi* — the fires of extreme despair, *āditto* — are burning vehemently producing blazing flames. Having also seen living beings enveloped in such blaze, Great Compassion had arisen in the Buddha.

The above statement reveals that all beings are badly burnt and consumed by eleven *aggis* (fires) which may be enumerated as lust or passion, anger or hatred, erroneous conception, birth, decay, death, sorrow, lamentation, pain, grief and despair. Among these, the fires of *rāga* are those that are prone to pleasurable attachment. What is called *taṇhā* and *lobha* are also *rāga*, passionate desires. How they are being burnt is: "Pleasurable attachment to the eye, the object which is seen, and the knowing-mind, may be said to be the fires of *rāga* which are raging. From the stage of "seeing", one becomes attached to his own "eyes" lovingly. Also, the object which is found agreeable by sight is found to be pleasurable. Particularly, pleasurable attachment to what is seen, is taking place. It is not only the 'sight – *rūpa*' — the beauty — that is seen and appreciated, but also the

entire body of a woman or a man. Thus the sensation arises from sight or what is seen, is found pleasurable which in turn invokes desirable attachment to it. This feeling which occurs is nothing but the burning fires of *rāga*. If the thing that is desired is not yet available, it will be craved for or yearned. He will think of trying to get it, maybe by hook or by crook. Sometimes, burning desire may occur to the extent of having a reaction in losing one's own appetite to eat and of suffering from insomnia. He may also be planning to keep intact things which have been acquired. The arising of this pleasurable desire is the burning *rāga* — vehement passion.

Ordinary people, however, think of this burning sensation of *rāga* as being pretty good. Therefore, they are always eagerly making efforts to enjoy such sensual pleasures with attachment. Whether in the matter of family affairs or business affairs or affairs relating to human relations, they are constantly worried. They may even probably think it enjoyable to be worrying as such. As a matter of fact, they are being consumed by the fires of *rāga*. If *rāga* were driven out or expelled, it will become obvious that all these imaginations which have to be invoked and anxieties which are cropping up, will be found as being similar to miseries suffered by a person from burns. Hence, *rāgagginā* — the flaming red-hot *rāga*, was perceived by the Buddha as being burning with a fury.

In the same way, when hearing takes place, the ear, the sound that is heard, and the knowing-mind are found to be pleasurable. This is the '*rāga*' which is burning. In matters relating to the odour, the nose, the knowing-mind that occurs, and when eating, the tongue, the taste and consciousness that arises, as also when touching and imagining, similar occurrences which are happening, may be considered as being subjected to burns. Briefly put, pleasurable attachment to all sensations which arise obviously at every moment of seeing, hearing, contacting (touching) and knowing, are nothing but the fires of *rāga* that are burning. The flames of *rāga* are raging furiously depending upon those that have arisen from the six sense-doors. It is just like inflammable material such as firewood and kerosene that easily catch fire. The more the material is highly combustible, the more the fire becomes vehement. In the same manner, the more the sense-objects are found highly pleasurable, the more the fires of *rāga* become furious.

Similarly, the fires of anger are burning. It is more obvious when the mind becomes miserable with burning sensations as one gets angry. The man in anger, however, may feel pleased with the anger that has arisen in him. As regards *moha*, it is difficult to understand.

If a thought arises that everything which conspicuously occurs emanating from what is seen and heard, is

permanent, everlasting, good and pleasurable, and that every such thing is *"atta"* or "Self", it is simply *"moha"*. In short, what is wrongly conceived is *moha*. Erroneous understanding or misconception which veils the truth of the knowledge of *anicca*, *dukkha* and *anatta* in respect of all phenomenal occurrences that arise from the six sense-doors is to be regarded as *"moha"* in flames. The manner in which the fires of *moha* are burning is hard to be understood by ordinary worldlings. Only when the true characteristics of *anicca*, *dukkha* and *anatta* are clearly known, the way *moha* is burning can be realised. Thus *"moha"* includes not knowing what is true, being under delusion, does things which ought not to be done, and plans which ought not to be planned, or speaks what ought not to be spoken. For such improper conduct or actions, disadvantages are bound to be met with in the present lifetime. Also, throughout *Saṃsāra*, sufferings, such as miserable condition of *Apāya* life will be met. These are the sufferings of burns caused by the fires of *"moha"*.

The three kinds of fires — *rāga*, *dosa* and *moha* — just now stated, are the fires of *akusala kilesā*. Then comes the fires of *jāti*, etc., birth or existence, etc., which are in fact the fires of *Saṃsāric* miseries. There are eight of these. Of these eight, the three (3), viz.: birth (*jāti*), old age (*jarā*) and death (*maraṇā*) — the three kinds of fires — are conspicuous. However, there is food for thought relating

to the fires of *jāti* to how fresh existence, which has come into being, suffers the burning heat. To put it briefly, in every existence, throughout one's lifetime, the miseries which a person encounters are caused by the fires of *jāti* (birth). Miseries in hell are to be suffered because of one's rebirth in hell. Likewise, the miserable conditions of the animal life and of Petas are met with because of rebirths in the animal world as dogs, pigs, fowls, birds, etc., or, as Petas, as the case may be. Those who are born of the poor parents will probably be stricken with poverty throughout their lifetime. Persons who become Devas or Brahmās are also suffering misery in their respective existences merely because they have been reborn in those existences. A question may arise from which source this burning heat of miseries has come. It may be explained as follows:

It has so happened because of the resultant effect of *kilesā* and *kamma* which tend to cause to become a "being" (*bhava*). These *kilesa* and *kamma* proceed or originate from one's own dependence upon the resultant effect of consciousness of sight which obviously comes into view through the medium of the eye at the time of seeing, and of the consciousness of sound through the ear at the moment of hearing, etc. That is the reason why all consciousness or the knowing mind of the object of sight and sound appearing and occurring through the eye and the ear at every moment of seeing, hearing, etc., is to be stated as the

burning fire of *jāti* which brings forth new existences. To be quite candid, the new existence of the fire of *jāti* occurs from the upsurge of *kilesa* and the effect of *kamma* based upon the act of seeing and so on. This fire of *jāti* having had the opportunity to take place at every moment of seeing, hearing, etc., whenever seeing, hearing, etc., are occurring; it may be said that the fire of *jāti is* burning. The fires of *jarā* (old age) and *maraṇā* (death) are occurring and burning in the same manner. The only prominent thing is that old age and death are clearly noticeable and visible in their true nature as conditions worsen.

According to what has been stated, the manner of the outbreak of fires of *jāti*, etc., is as described in the preaching contained in Āditta Sutta which run as *"cakkhu ādittaṃ rūpa ādittā cakkhuviññānaṃ ādittaṃ* etc." In the prologue of this *mahākaruṇāsamāpatti* since it has been stated ordinarily as: *"lokasannivāsa"* which conveys the meaning of 'Burning the living being', it can be interpreted to mean that the fires of *jāti*, etc., are burning in every existence wherever a being may be born. As such, all miseries which are faced and suffered throughout the lifetime, for having first come into being in every existence (*bhava*), are the burns caused by the fire of *jāti* that has initially conceived or projected. In every existence, getting gradually advanced in age with the obvious signs of grey hairs, short-sightedness or blurring vision, and becoming hard of hearing (deaf), is

due to the burning heat of *jarā* (old age). Eventually, the inevitable death which takes place, is the burning heat of the fire of *maraṇā*. In every kind of existence, these fires of *jarā* and *maraṇā* which are burning, are quite conspicuous.

Next, anxiety, grief, wailing, bereavement and lamentation due to the loss and death of relatives, loss and destruction of property or of business enterprise, etc., are the burning fires of grief and lamentation. Also in every existence, generally various kinds of physical sufferings are to be faced. There are also heart-breaking moments with extreme anxiety. These happenings are the fires of *domanassa* (dejection) and *upāyāsa* (despair) which one has to undergo unavoidably. For having observed that the beings are undergoing severe misery and suffering in the raging fires (altogether eleven in kind), explanation has been given as stated below to show how Buddha was moved to pity.

Aññatara mayā — Except me, the Buddha, *tassa nibbāpeta* — capable of extinguishing all these burning fires, *añño koci* — any other single person, *natthi* — cannot be found, or, rather, is not in existence. *Iti* — Such being the case, *passantānaṃ* — having perceived, *buddhānaṃ bhagavantānaṃ* — in the persons of Buddhas, *sattesu* — towards living beings, *mahākaruṇā* — great compassion, *okkamati* — has occurred.

All living beings are subjected to the eleven kinds of fires such as *rāga* and so forth. Therefore, the Buddha had Great Compassion towards those living beings realising that there was no one except him to come to their succour. Yes, indeed, these beings are really pitiable. Since, not only one but eleven fires are burning them up; the miseries they have to undergo must be awfully terrible. There is no one who could give instructions to these poor pitiable beings to escape from the burning flames except the Compassionate Supreme Buddha. Knowing fully well the fate of all living beings, pity had arisen in the heart of the Buddha, and this feeling of deep compassion had caused him to give his teaching revealing the way to happiness, and guiding them to follow the practice of the Noble Eightfold Path — *Sīla*, *Samādhi* and *Paññā*, for the entire period of forty-five years of his teachings. We are now recounting His Noble Teachings and giving instructions to you all.

Having already covered a wide range relating to the occurrence of *mahākaruṇā* in the mind of the Lord Buddha, let us now develop the feeling of *karuṇā* after reflecting upon the miserable conditions of the living beings who are suffering from various kinds of "fires" and distress, as has been illustrated in the foregoing. Now please follow the recitation:

> "Living beings are pierced by the arrows of *rāga*, etc. They are also caught in the nets of *diṭṭhi* and *taṇhā*. They are drifting in the current in the mid-stream of *diṭṭhi* and *taṇhā*, and are burnt by the fires of *rāga*, etc. Hence, may all those pitiable living beings be liberated from misery."

The method of developing *karuṇā* as has just been stated is for the sake of gaining perfection and merits. However, in the case of a person with special perfection (*Pāramitās*), he could achieve *appanā-jhāna* even while developing in the manner stated. If purposely desirous of developing so as to gain *karuṇā-jhāna*, it should not be developed starting from a beloved person, etc., as is done in the case of developing *mettā*. It should not also be developed commencing from a person of the opposite sex. Nor should *karuṇā* be developed beginning from a person who is already dead and gone. *Karuṇā* must be bestowed first upon a pitiable person who is in dire distress by developing pity and reciting as: "May he be free from misery." Only when *jhāna* has been achieved by developing as stated, one should proceed to develop *karuṇā* towards the person who is dear to him. Thereafter, a neutral person should be radiated with *karuṇā*. The last person towards whom *karuṇā* should be developed is a person hostile to you (an enemy). While developing *karuṇā* towards an enemy, if anger arises, this

feeling of anger should be suppressed as in the case of developing *mettā*, and then only afterwards, *karuṇā* be developed towards a beloved person, a neutral person, an enemy, and oneself, equally balanced on all four of them with pity so as to be accomplished — with *sīmāsambheda*. After that, according to the fourth method, practice should be made with diligence to complete the realisation or achievement of all three kinds of *karuṇā-jhāna*. Well, it is now fairly comprehensive in describing the manner of developing *karuṇā*. So let us proceed to instruct relating to the manner of developing *muditā*.

The manner of developing Muditā

"Muditā" means rejoicing and getting pleased. It is rejoicing with others in their happiness and prosperity. Some people do not wish to see others prosper, happy and successful in their life's career. This reflects the nature of Envy and Jealousy. In Pāli language, it is called *"issā"*. The said *"muditā"* is diametrically opposite to *"issā"*, the Envy. A person who is overwhelmed with the feeling of envy will not be desirous of seeing others becoming prosperous and happy. Nor is he inclined to see others being endowed with a large number of attendants (retinue), handsome

looks, and good education; nor does he wish to see others reaching a higher status in life and getting promotion in official rank and position. On the other hand, a person with *muditā* gets pleased and rejoiced in finding and seeing others successful in their business or official career. He can bring into his mind the feeling of joy and pleasure, saying: "May… be prosperous." This bents of mind or rather goodwill is "*muditā*". It is indeed a Dhamma — the nature of noble-mindedness with extreme moral purification.

Feeling of *muditā* should be spread out or radiated, first and foremost, to a very intimate friend who is in the habit of speaking with a smile on his face. Or, when a beloved one who has become wealthy and prosperous, smartly dressed with happiness is seen or heard (*modati vatāyaṃ satto aho sādhu aho suṭṭhu*), *muditā* — feeling of rejoicing — should be invoked uttering: "Oh! How happy he is. O, very fine indeed (or rather, how good it is)."

This is the transliteration of the statement as contained in the Visuddhimagga. Also in the Abhidhamma Vibaṅga Pāli, it has been preached as stated below:

Bhikkhu — A Bhikkhu, *muditāsahagatena cetasā*, — with the mind that occurs along with *muditā*, *kathañca* — how, *ekaṃ disaṃ pharitvā* — by radiating towards one region, *viharati* — will it reside or remain staying? *Seyathāpi nāma* — Citing

as an example, *piyaṃ manāpaṃ* — deserving of love and adoration, *ekaṃ puggalaṃ* — an individual, *disvā* having seen, *mudito* — becoming pleased and happy, *assa* it so happens. *Evameva* — Similarly, *sabbe sattā* — to all living beings, *muditāya pharati* — it is spread out with *muditā*.

In the statement given in the Visuddhimagga as earlier stated in regard to developing *muditā*, it is shown how happiness had occurred as: "(*aho sādhu aho suṭṭhu*) — O, how good or fine it is!" It has not been stated in the manner usually uttered by rote at the present day, by Saṅghas, Bhikkhus and laymen as — (*Yathāladdha sampattito mā vigacchantu*), i.e., "may not be deprived of or diminished in all riches and wealth that have already come into possession". However, in explaining the decision made at random, it has been stated as: *kammassaka sattā, te kassa ruciyā… pattasampattito vā na parihāyissantiti evaṃ pavattakammassakatādassanapadaṭṭhāna*. In this statement, what has been explained as "Living beings having had their own individual *kamma* which produces the advantageous results that ripen, since they are the masters of their own destiny and are reaping the fruits, the seeds of which they have sown in the past, how can they be deprived of and diminished in their wealth by the will or influence of others?" is in conformity with the statement, "*mā vigacchantu* — may not be deprived of and diminished". Hence, in developing *muditā*, what

is usually uttered by rote by the majority of the people, will be expounded.

If a person endowed with wealth and happiness is seen or heard, *muditā* should be developed by bringing him into one's mind as. "May not this person's wealth diminish and may he not suffer loss. May he be able to retain his wealth and luxurious living status quo in full accomplishment, and be able to enjoy happiness as before." Towards a large number of people, *muditā is* to be developed likewise as: "May their wealth and prosperity which have been acquired, be not diminished or lost; and may they be able to retain their wealth in full with luxury and be as happy as before." In this regard, the statement — "to have the full accomplishment of his wealth and luxurious life" may be construed as not being fabulously rich but as being fairly well off. *Muditā* can be developed visualising with a deep feeling of joy towards a person who is fairly wealthy. Such being the case, there is hardly anything to be said in particular in the matter of radiating *muditā* towards a person of great affluence for whom *muditā* can be developed with much more heartfelt rejoicing. Let us therefore recite the motto which is relevant to the said two types of persons:

"May all those people who are fully endowed
with wealth and prosperity, be accomplished

> with their wealth that has been acquired, and be able to retain their wealth and prosperity as before, and continue to live in opulence with happiness as before."

> "May all those beings who are rich, be as happy and prosperous as before."

Nevertheless, those living beings who are said to be in misery are likely to enjoy happiness in their own way according to circumstances under which they live. Even those beings who were continuously suffering pain and misery in the burning fires of hell were said to get relief at the time when the Supreme Buddha and noble Arahats had made a visit to the realm of *Apāya* hell and preached the Dhamma. Therefore, *muditā* can be very well developed with a benevolent feeling towards all beings. The manner of developing *muditā* is the same as in the case of developing *karuṇā*. Let us develop by recitation. Please follow me:

> "May all beings be able to retain their wealth and prosperity which they have acquired, without diminution, and continue to remain in opulence with happiness as before."

This method of developing *muditā* is in conformity with the instructions contained in the Pāli Text as: *"Sabbe*

sattā yathāladdhasampattito mā vigacchantu." Next, we shall proceed to develop by reciting in accordance with what has been stated as "*Sabbe pāṇa*,", etc.

> "May all those beings who breathe and live, be able to retain their wealth and prosperity which they have acquired, without diminution, and be as happy as before.

> "May all those persons who have obviously come into being, be able to retain their wealth and prosperity which they have acquired, without diminution, and be as happy as before."

> "May all those individuals be able to retain their wealth and prosperity which they have acquired, without diminution, and be as happy as before."

> "May all those persons who possess their bodily self material body of *khandhas*, be able to retain their wealth and prosperity,… and be as happy as before."

These five phrases which have just been recited constitute the five kinds of *anodhisa-muditā* which indicate the manner of developing *muditā* with goodwill and joy towards all living beings without any distinction and limit. We shall now continue to recite and develop the seven kinds of *odhisa-muditā*.

> "May all females be able to retain their wealth and prosperity which they have acquired, without diminution and be able to continue to remain wealthy and prosperous, and be as happy as before."
>
> "May all males be able to retain their wealth and prosperity… and be as happy as before."
>
> "May all Ariyas be able to retain their wealth and prosperity… and be as happy as before."
>
> "May all worldlings be able to retain their wealth and prosperity… and be as happy as before."
>
> "May all Devas be able to retain their wealth and prosperity… and be as happy as before."
>
> "May all human beings be able to retain their wealth and prosperity… and be as happy as before."
>
> "May all Apāya beings be able to retain their wealth and prosperity… and be as happy as before."

The above is the manner of developing the seven kinds *of odhisa-muditā*. If these seven were added to the five kinds of *anodhisa*, as stated earlier, it will come to twelve (12). These are the twelve *"disā-anodhisa-muditā"* without distinguishing region-wise and without limitation. When developing by distinguishing the regions, there will be

twelve (12) for each and every region. As there are ten regions, it will come to a total of 120. Let us also recite and develop these one hundred and twenty in brief. Please follow the recitation:

> "May all beings in the Eastern region, be able to retain their wealth and prosperity which they have acquired, without diminution, and continue to remain wealthy and prosperous, and be as happy as before."

> "May all beings who breathe and live in the Eastern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

> "May all those persons who have obviously come into being in the Eastern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

> "May all individuals in the Eastern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

> "May all those persons who possess their material body of *khandhas* in the Eastern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

"May all those females in the Eastern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

"May all those males in the Eastern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

"May all those Ariyas in the Eastern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

"May all those worldlings (Puthujjanas) in the Eastern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

"May all those Devas in the Eastern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

"May all those human beings in the Eastern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

This is the manner of developing twelve kinds of muditā to those beings in the Eastern region. In regard to those in the Western region and so on, it should be developed in the same manner.

"May all those beings in the Western region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

"May all those Apāya beings in the Western region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

"May all those beings in the Northern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

"May all those Apāya beings in the Northern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

"May all those beings in the Southern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

"May all those Apāya beings in the Southern region, be able to retain their wealth and

prosperity which they have acquired,… and be as happy as before.”

“May all those beings in the South-Eastern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before.”

“May all those Apāya beings in the South-Eastern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before.”

“May all those beings in the North-Western region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before.”

“May all those Apāya beings in the North-Western region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before.”

“May all those beings in the North-Eastern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before.”

"May all those Apāya s beings in the North-Eastern region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

"May all those beings in the South-Western region, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

"May all those Apāya beings in the South-Western region be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

"May all those beings in the region below, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

"May all those Apāya beings in the region below, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

"May all those beings in the region above, be able to retain their wealth and prosperity

> which they have acquired,… and be as happy as before."

> "May all those Apāya beings in the region above, be able to retain their wealth and prosperity which they have acquired,… and be as happy as before."

What have just been recited are 120 kinds of *disā-odhisa-muditā* in a nutshell. If these are added to the 12 kinds of *disā-anodhisa* as mentioned earlier, it will come to a total of 132 kinds of *muditā*. Now the manner of developing *muditā* is quite complete. If possible, and if time and circumstances permit, these 132 kinds of *muditā* may be developed. In the event of not being able to develop in the manner stated, if *muditā*, with a feeling of rejoicing, can be developed towards affluent persons every time they are found, seen or heard, mentally or verbally uttered as: "May they be able to retain their wealth and prosperity, and be as happy as before", advantages will be accrued not only in the present lifetime but also in future existences as well.

The majority of the people are likely to be jealous of others being better than them. At present, people are generally apt to become envious and are inclined to conspire with ill-feeling to cause misery to others and to bring about their financial ruin on flimsy grounds. These are **envy**

— *"Issa"* which bring demerits. Those who are jealous or envious will generally have no good friends who would render them assistance. In future existences, they may probably be in misery for lack of attendants. Relating to matters mentioned in the foregoing, it has been cited in Uparipaṇṇāsa Cūḷakammavibhaṅga Sutta (246).

> *"Ida māṇava ekacco itthī vā puriso vā issāmanako hoti, etc.,"* goes the teaching.

Māṇava — O, Subha, the young lad! (a relative account of the young man Subha will be narrated later). *Ida* — In this Universe, *ekacco itthi vā puriso vā* — whether a female or a male, relating to some persons, *issāmanako* — feeling of envy, *hoti* — has arisen in them. *Paralābhasakkāramānanavandan-pūjasu* — Also against other persons for having acquired wealth and prosperity, for performing acts of charity with due regards, for paying reverence, for worshipping, and for being bent upon giving deep respect with veneration, *issati* — some have become envious, *upadussati* — and have thus committed fault or sin for their ill-will or churlishness. *Issaṃ bandhati* — They are firmly attached to 'envy' as if fastened with a rope. Such an envious person, *tena kammena evaṃ samattena samādinnena* — because of evil *kamma*, for having built up and succeeded in establishing that envious feeling as stated, *kāyassa bhedā paraṃ maraṇā* — after the disintegration of the existing material body of

khandha on death, *apāyaṃ duggatiṃ* — to *Apāya*, the abode of suffering, *vinipātaṃ nirayaṃ* — and to hell where one is liable to reach after the destruction of the happy condition of human life existence (i.e., as a human being), *upapajjati* — will descend, or rather will be reborn in such miserable existence, *Sace manussattaṃ āgacchati* — or, by virtue of other *kusala-kamma*, i.e., moral or meritorious actions, if he, happens to reach a human existence, *yattha yattha paccājāyati* — in whatever existence he may become (its meaning herein rendered in plain Burmese is: to have a smooth flow), *appesakkho hoti* — he is likely to be deprived of the company of attendants and helpers. *Māṇava* — O, young man — Subha! *esāpaṭipada* — this habitual conduct of *appesakkha saṃvattanikā* — is conducive to, or is likely to lead to a state of total deprivation of the company of attendants and helpers.

Briefly stated, a person who is envious of others' success in acquiring wealth and prosperity, and enhancement of reputation or prestige, is likely to go down to the Four *Apāyas* and reach hell for this immoral action of Envy. After his release from the *Apāya* — Hell, if he is reborn as a human being by virtue of the strength of his *kusalas* (merits), he will be lacking in companions and attendants. It is clearly illustrated and expounded in Aṭṭhakathā as resembling "One who is armless, or rather, one who is without his hands after being cut off, when

becoming thirsty, will have no assistance or helper even to offer him water to drink for the purpose of quenching his thirst."

On the other hand, a person who is rejoicing with others in their well-being and happiness, will be elevated to the abode of *Sugati* — a world of *devas*, for his *kusala-kamma* as a result of developing *muditā*. If he happens to be reborn in the world of human beings or in any form of existence, wherever he may be, he will have the positive result of being equipped with a large number of attendants and the attributes of power and fame.

Māṇava — O, Subha, the young lad, *esāpaṭipadā* — this quality of conduct or morality in getting pleased with rejoicing without envy, *mahasakkhasaṃvattanikā* — tends to contribute towards becoming powerful with a large retinue. It had been preached as such in a concise way. I have composed a relevant motto, as stated below, which may now be recited:

> "Envy repels attendants and helpers, Goodwill brings forth retinue in great numbers."
>
> In short, how nice it is to practise and develop *muditā*, and by so developing, merits will accrue without any expenses.

Also, in the matter of developing *muditā* as stated in the foregoing, it has been instructed in the Visuddhimagga that to practise till *sīmāsambheda*, the limit of distinction, is over or complete, as in the case of developing *karuṇā*. According to the fourth method, it has been explained in the same manner in developing to reach the final attainment of the Third *jhāna*. Now that full explanation has been given relating to the manner of developing *muditā*, therefore, we shall now wind up the teachings today with a recitation. While reciting, what is recited should be brought into one's mind, and at the same time developing Vipassanā through contemplation and noting. Now please follow:

> "May all beings be free from danger, from bodily suffering, from mental distress, and be able to shoulder the burden of one's own *khandha* with happiness."

> "May all beings be liberated from miseries which they are presently suffering."

> "May all beings be able to retain their wealth and prosperity which they have acquired and continue to remain wealthy and prosperous, and be as happy as before."

"May all those noble persons who are present at this congregation, by virtue of merits derived from hearing and noting the teachings on *mettā*, *karuṇā*, *muditā* as may be appropriate, and gain the eleven advantages as might be deserved, and then, to practise Vipassanā through contemplation and noting with more endeavour to attain Nibbāna as soon as possible after the achievement of the coveted *magga-ñāṇa* and *phala-ñāṇa*.

Sadhu! Sadhu! Sadhu!

Brahmavihāra Dhamma

Part VII

We shall now commence preaching Upekkhā from today onwards

What is Upekkhā?

According to the principles of Pāli grammar, *upekkhā*, means: *Upapattito yutthito* — as may be appropriate, *ikkhatīti* — for being able to see and observe things, *upekkhā* — it is known as "*upekkhā*" i.e., to note and observe things keeping at heart, with equanimity, and an equally balanced mind taking a neutral attitude without discrimination. However, in the matter of the Brahmavihāra, the term "*upekkhā*" conveys the sense denoting the feeling of indifference without being worried by rejecting or discarding all kinds of anxiety, such as, wishing others happy by radiating loving-kindness (*mettā*), wishing others free from misery with compassion (*karuṇā*), and wishing them to be able to retain the same state of prosperity as before, without diminution, by developing *muditā*.

In causing to develop *mettā bhāvanā*, it shall be borne in mind as "*Sabbe sattā averā hontu*" — may all beings be free from danger, etc., in order to enable them to gain happiness.

Also in causing to develop *karuṇā-bhāvanā*, one should keep at heart as *"Sabbe sattā dukkha muccantu"* — may all beings be liberated from misery so that beings may escape from misery and sufferings. Likewise, in causing to develop *muditā bhāvanā*, one should bring into his mind as *"Sabbe sattā yatthāladdhasampattito mā vigacchantu"* — May all beings not be deprived of their wealth and prosperity which they have acquired. As regards *"upekkhā"*, all these mental states or formations that occur in one's mind worrying about others' welfare should be dispelled. Hence, one should take an indifferent attitude — with equanimity as: *"Sabbe sattā kammassaka"*, which means — all beings are having their individual *kamma*, either good or bad, depending upon their own actions done in the past as well as present which cause to bring happiness or misery, as the case may be; and these actions bear fruits as resultant effects which they have inherited according to the law of *kamma*. *[Just as the Buddha had said, "According to the seed that's sown, so is the fruit ye reap therefrom, doer of good will gathere good; doer of evil, evil reaps."]

Is it not bad to be indifferent to the welfare of others?

Therefore, one who wishes to develop *upekkhā bhāvanā* is to nurture the spirit of indifference to pain and pleasure

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* Inserted by the Translator for better appreciation.

of others, looking upon them as being merely subjected to their own individual *kamma*, the inevitable resultant effect of their own actions. If that is so, it would appear as if this "*upekkhā*" is a bad dhamma for failing to do for the welfare, or rather, in the interests of others. However, it is not so. On the contrary, it is not at all a bad dhamma. One should render assistance as far as possible in the interests of others by way of developing *mettā* and *karuṇā*. Only if circumstances do not permit to help others or, to do for the welfare of others by any means, one should remain complacent or indifferent by the exercise of "*upekkhā*". To remain indifferent (neutral) is the best.

Take an instance of an accused person who has committed a criminal offence. In such a case, one should develop *mettā* and *karuṇā* to the best of his ability in the interest of that accused person so that he may escape from punishment. However, if the Court trying the case has passed final orders, imposing a penalty of imprisonment or a death sentence for having found him guilty of the offence, no occasion will arise to be worried about his ineluctable fate. In spite of this, if one gets worried over this matter, it would amount to bringing upon himself both physical and mental distress. Only if he can take an indifferent attitude without worrying himself, it would bring him mental relief. Likewise, it would be quite natural for him to bear in mind that the incident has occurred as a result of one's own

kamma and that it is only the resultant effect, whether good or evil, which has unavoidably come upon that person.

And next, according to the fourth method, *rūpa-acara* — fourth *jhāna* cannot be achieved by developing *mettā*, *karuṇā* and *muditā bhāvanā*. It is attainable only by *upekkhā bhāvanā*. Therefore, if a person who has already achieved the third *jhāna* through *mettā*, *karuṇā* and *muditā bhāvanā* wishes to attain the fourth *jhāna*, *upekkhā* must invariably be developed. There is no other alternative.

Reflecting on the pros & cons

As such, a person who has achieved the third *jhāna* through the development of *mettā*, *karuṇā* and *muditā*, must practise this *jhāna* to become proficient in it. After arising from the trance of that third *jhāna*, he should ponder upon the faults of *mettā-jhāna* and so on. It should be reflected as: "These *jhānas* being closely connected and conjoined with the innermost feeling of loving attachment to beings wishing them happiness, it is linked with love or hate. As it is combined with joy and exultant feeling, the fault of it must be reflected upon and understood as rude and vulgar. The noble faculty and attributes of *upekkhā* should be reflected upon and realised, imagining that *upekkhājhāna* which views things

with indifference is indeed gentle and meek. It is stated that only after reflecting as such, *upekkhā* should be developed with indifference towards a neutral person on whom there is neither love nor hate. The manner of developing *upekkhā is* what is generally known by heart as: *"Sabbe sattā kammassaka"* i.e., this person has his *kamma* as his own property and that it is his own fate (*kamma*) to which he has become a victim. After he has achieved the fourth *jhāna* by contemplating as such, he should proceed to develop *upekkhā* towards a person who is affectionate to him and towards persons who are hostile to him. When radiating his feeling towards an enemy, if anger arises in him, it must be subdued in the manner as prescribed in the case of developing *mettā*. After suppressing his anger, one should be able to contemplate with a feeling of indifference, putting the mind equally balanced on all four types of persons including himself, thereby accomplishing the quality of *sīmāsambheda*. After that, the fourth *jhāna* will occur. This is according to what has been stated in the Visuddhimagga.

Proximity of Upekkhā

In describing the close proximity of the said *"upekkhā"*, *sattā* — beings, *kammassaka* — have only *kamma* (cause and effect of their own actions) as their sole property. *Te* — These beings having their own individual *kamma*, *kassa*

— by whose, *ruciyā* — expressed wish or desire, *sukhitāvā* — will happiness, *bhavissanti* — be derived? (Although *mettā* — loving-kindness, may be developed and radiated towards a person as "May be happy", there is no likelihood of that other person becoming happy as desired by the person who radiates *mettā*. It means that a man's fate is ineluctable according to his own *kamma*.) *Dukkhato vā* — How could he escape from misery and suffering? (It is not likely that misery and suffering will be removed or wiped off as desired by a person who develops *karuṇā*. That is to say, things will happen according to his own *kamma*.) *Pattasampattito vā* — How could his wealth that has been acquired, *na parihārissanti* — remain undiminished? (There is no likelihood of the wealth that has been derived remaining intact without being diminished. This means that *kamma* is his own property and he will invariably be subjected to his own *kamma*.) *Iti* — For these reasons, *pavattakammassa katā dassanā* — the result of (please connect it with 'seeing') *kamma* which is seen as actually his own property, is the cause of close proximity, as expounded in the Visuddhimagga (p. 311-2).

This statement in brief conveys the meaning that knowledge which realises with satisfaction that only *kamma* is one's own property or possessions, is the nearest or proximate cause for the development of *upekkhā-bhāvanā*. In this regards, there is one thing which calls for consideration.

This is in developing *mettā*, *karuṇā* and *muditā* — is it not true that one has to develop with a feeling of *mettā* (loving-kindness) to cause happiness to others, or, with a feeling of *karuṇā* (compassion) to cause one to be liberated from misery, or with a feeling of *muditā* (rejoicing) to cause one to retain his wealth which have come into his possession without being diminished? However, in describing the manner of realising and knowing by the expression *"kammassakatā"*, it is stated that things will not happen according to the wish of a person who is developing *mettā*, etc., and that it happens according to one's own *kamma*. If so, there is room to think and a question may arise as to whether it would amount to saying that there is no beneficial result by letting *mettā* to be developed or rather, by developing *mettā* etc.

There is an answer to it, and that is, if there is no really serious *akusala-kamma* — immoral actions and their effects, benefits can be derived in commensurate with the strength of *mettā*, etc., which is developed and radiated. In any case, much as one may wish to have the full accomplishment of his desire, it cannot be completely fulfilled. An example may be cited on how it happens. Parents wishing their children to be well and happy, always look after them and instil in the young minds both spiritual values and moral virtues, providing them with everything they need. Despite their efforts to see to their safety, health and

comfort, some children who are inclined to do what is improper, will not grow up in the way their parents might wish them to be since they are subjected to their own *kamma* which happens under different circumstances. As things would happen under unavoidable circumstances, it will be unwise to say that there is no need for the parents to bring up their children in the way they would consider proper. Be it as it may, parental care and attention must be given to their children who are still immature. Generally speaking, it would bring beneficial results.

In achieving advantages by developing *mettā*, though beneficial results which may be derived, fall short of the advantages received by the children from their parents, it would be advisable to develop *mettā bhāvanā*. Persons who received loving-kindness showered upon them might not have benefited as much as the person developing *mettā* would have expected. However, merits will be gained in any case, for having developed *mettā* through meditation. On the other hand in causing to develop *upekkhā*, only when feeling of indifference or equanimity can be borne as: "Only *kamma* is one's own property in possession and things have happened and would happen according to one's own individual *kamma* which automatically produces an effect," the quality of *upekkhā* — would be accomplished. Such being the case, it is of paramount importance to make use of the knowledge of *kammassakatā*

— the cause in the close proximity of *upekkhā*, as a basic factor. Because of this significance, it has been mentioned to bear in mind that "nothing happens according to the wish of the meditator, and that beings are subjected to their own *kamma*. Accordingly, in order to be able to develop *kammassakatā* knowledge, Cūḷakammavibhaṅga Sutta will be extracted from Uparipaṇṇāsa Pāli Text, and narrated as follows.

Cūḷakammavibhaṅga Sutta

There lived a lad by the name of Subha in the City of Sāvatthi during the lifetime of our Lord Buddha. The Pāli word "Subha" conveys the meaning of "Dignity" — dignified personality in Burmese language, and as such, he can be addressed as "Maung Tint Te" in name which means, "Mr. Dignity". Todeyya the Brahmin, was his father. He was Astrologer to His Majesty, King Kosala, the then ruling monarch. Being a man of great wealth, Todeyya was stated to have possessed eighty-seven crores worth of property. He was a miser though. Imagining that if charity were given, or in other words, if charitable deeds were performed, his entire wealth would decline to the point of total exhaustion, he had throughout his life abstained from making any alms-giving. Instructions

were also given by him to his son and other friends as stated below:

> *"Añjanānaṃ khayaṃ disvā,*
> *vammikānañca sañeayaṃ.*
> *Madhūnañca samāhāyaṃ,*
> *paṇḍito gharamāvase."*

Añjanānaṃ — Collyria (i.e. stones producing colouring matter [pigment] applied to eye-lashes to darken them), *khayaṃ* — if ground several times will wear out, or in other words, will be exhausted by attrition, *disvā ca* — by observing and reflecting as such; *vammikānaṃ* — and of the nature of ant-hill, *sañcayaṃ* — which constitutes a large accumulation brought about by the white-ants in carrying bit by bit the dust in small quantity, *disvā ca* — by observing and reflecting as such, *madunaṃ* — and of honey, *samāhāraṃ* — which represent a collection made by the bees by carrying bit by bit gradually, *disvā ca* — by observing and reflecting as such; *paṇḍito* — the wise who has business acumen, *gharaṃ* — the house, *āvase* — where he resides should likewise be put under his care, management and control.

This is the advice or instruction given to his son and others by Todeyya, the Brahmin. Collyrium is not in use in Burma, but is popularly used in India. It is not an eye-lotion but a colouring matter applied to the eyelids and

lashes to look pretty. A Rule of Discipline has been laid down prohibiting the Bhikkhus from making use of this colouring matter. If this collyrium is made use of several times, say, a hundred or a thousand times, the stone gets worn out through attrition. In the same way, if donation is made even in piecemeal, as time goes on, property in hand will gradually diminish until it becomes exhausted or nothing is left. Imagining thus, no offering of gifts even in small quantity should be made. This is what the statement means.

Next, the ant-hill becomes a big mound when gradually heaped up with particles of dust carried over and deposited by the tiny white-ants. Taking cue from the manner in which constant efforts are made by the tiny creatures in accumulating the dust to form into a mound of earth or an anthill, money or property should be gradually hoarded and accumulated slowly in piecemeal. Even a *pya* (or a penny) should be saved and accumulated, and if done so, in course of time, great wealth can be amassed. Hence, it is stated that everything which comes into one's hands, should be stored up without spending it.

And next, tiny drops of honey brought by the small bees stored up in trickles are not much. But as these are carried by them and trickled out several times, a large amount of honey is collected in due course. Taking lesson from this

illustration, though it may be a small sum of money, say, a penny or a *pya*, one should gradually save up the money so as to get rich.

What is meant by it is that the head of the household or a family, should abstain from giving away even a small sum of money without causing wastage, and carefully save and guard the store of money and amass his fortune. At that time, the Buddha was still living and was delivering his preaching, in the City of Sāvatthi. The Saṅghas, the Buddha's disciples were all present with the Exalted One. Those people who had faith in the Dhamma took their refuge in the three Jewels of Buddhism and became adherents of the Buddha's Sāsana. They were observing the practices of morality—either the Five Precepts or Eight Precepts and were accomplished with *sīla*. They also resorted to alms-giving to their utmost capacity by making offerings to Saṅghas under the patronage of the Lord Buddha. They listened earnestly to the sermons delivered by the Buddha daily, and carried on the practice of meditation. Some of them became Sotāpannas, or Sakadāgāmis, or Anāgāmis, while some entered Bhikkhuhood, and then by developing Vipassanā meditation, had achieved *Arahatta-magga-phala*, eventually attaining Arahatship. It was an opportune time affording a very rare opportunity to achieve higher awakening consciousness of the Special Dhamma up to the highest stage of sanctification. This golden opportunity was hard to come by.

And yet, Todeyya, the Brahmin, had no faith in and reverence for the Buddha. He had then already embraced the doctrines and pretensions of the Brahmins. Hence, he had absolutely no faith in the Buddha who had no place in his high estimation. As a matter of fact, he had underestimated the noble qualities of the Lord Buddha, the Exalted One. Being a Brahmin holding a different religious concept, which is of course a false view, he did not even care to listen to the Buddha's sermon. Neither did he offer in charity anything, nay, even a spoonful of boiled rice. Not only that, he used to address the Buddha with disrespect as "Bho! Bho!" — the term which was used on inferiors and equals. This term "Bho" is used to be translated in Burmese as "Oh!" (Hi). However, nowadays, the usage of this expression is not in vogue. It is usual to address a person by names such as "Maung Sein" or "Maung Mya", etc., as the case may be. Therefore, it would appear that he must have addressed the Buddha as "Maung Gautama". For having disrespectfully spoken to the Buddha, the Exalted One, and also for having pleasurable attachment to his properties with greed, when he died, he was conceived in the womb of a bitch at his own house.

The bitch gave birth to an infant dog in about one and a half or two months time. The young man Subha was very fond of this little dog, which was in his previous existence, Todeyya, the Brahmin. Subha lavishly fed the young

animal, his pet, with delicious food which he himself relished and let it sleep in a comfortable bed. It was not that he knew of the little dog as his father reincarnated. However, those who happened to live together in their former existences are generally affectionate to one another. This fact of Dhamma had been preached in the form of a verse as described below:

> *"Pubbeva sannivāsena,*
> *paccuppannahitena vā.*
> *Evaṃ taṃ jāyate pemaṃ,*
> *Uppalaṃva yathodake."*

Pubbe — In the previous existence, *sannivāsena vā* — for having lived together, *paccuppannahitena vā* — and in the ensuring present existence for having caused to bring benefit, *evaṃ* — this kind of, *taṃ pemaṃ* — peculiar affection or love, *jāyate* — is likely to spring up. *Kimiva* — How it happens is that, *yathodake* — as much as there is water, *Uppalaṃ* — the lotus or the water-lily, *jāyate iva* — will continue to grow and develop with vigour and freshness.

It resembles a lotus plant which sprouts with strength and vigour for so long as there is water. Also love is likely to spring up for having lived in association in the former existence. If the duration of living together is long, affection will become deeper. The longer the period of

close association the greater the love. As such, there is nothing to be said in particular if joint performances have been made in the matter of *kusala* (meritorious acts). In the present existence also, a person may become more affectionate to another who has rendered assistance. This is clearly evident perhaps through personal experience. In the case of Todeyya who had become a dog in his next existence, as he and his son were father and son living together in his former existence, there is no wonder that Subha, the rich man's son had his great loving attachment to the dog.

One day, the Buddha spread out his penetratingly keen observation over the entire Universe with his omniscience — Buddha's Wisdom — which preceded his trance of Great Compassion (*Mahākaruṇāsamāpatti*). On reflection being made as to who could listen to His sermon with all earnestness, and as to who could attain the Special Dhamma, and who would be able to accept and entertain his faith in the Triple Gem of Buddhism found Subha, the young lad, appearing in His vision. The Buddha, therefore, in the Morning on the same day, in making His rounds for alms, purposely dropped in at the house of Todeyya, the rich. On entering the house compound, the dog, the reincarnated Todeyya, rushed forward towards the Buddha barking sharply. The Enlightened One then admonished the animal, "Hey, Todeyya! You have now

become a dog for having spoken to me and addressed me with disrespect as; 'Bho, Bho, (Maung Gotama — Maung Gotama)' in your former existence. If you now as a dog barked at me with a guilty mind, you will relegate to Avīci Hell." When the dog heard these words of Buddha's admonition, it imagined as: "This monk Gotama knows what has happened to me." Hence, feeling sorry for its own plight, the dog went off (towards the back of the house) and lay down to sleep in the ashes on the floor of the fireplace. The people in the house tried to carry him up folding him in arms to be put on the fine couch he used to roll and sleep, but in vain.

On reaching back home from his visit to the other place, Subha, the lad, asked, "Who has removed the dog from its usual bed?" Members of his household told him that no one had driven the dog from its bed, and then related to him all what had happened. Being apprised of the incident which had taken place, Subha, the young man, thought to himself, "Todeyya is my father. If the monk Gotama had called the dog as Todeyya, it amounts to saying that my father has been reborn as a dog, an animal. In fact, my father has reached the Abode of Brahmās. What Ashin Gotama had said is nonsensical, etc." He felt he was insulted. Being greatly outraged, he immediately went out to see the Buddha with his malicious intention of making an allegation against the Buddha for telling lies.

In this connection, the belief that the young man Subha had had about his father as having reached the Abode of Brahmās, was on the strength of his traditional concept according to the religious doctrine of the *Brāhmaṇa*. Brahmins have a belief that by practising in conformity with the doctrines of their own religion, they would reach the World of Brahmās on their demise. At one time, a Commander-in-Chief of the army by the name of General Mahādatta, who had a firm belief in the Doctrine of Brāhmaṇa, had performed a ritual involving an act of sacrificing the life of a victim to propitiate a god called "Brāhmaṇabhatta", spending a colossal amount of money in the performance of rites. It was stated that a vision of hell as an evil omen or sign (*nimitta*) had appeared to Mahādatta on the eve of his death. On being asked by his Brāhmaṇa teachers what he had seen or visualised, he replied having seen a bright lamp of brilliant red colour (*lohitaghara*). The Brāhmaṇa teachers had said it was Brahmāloka. He then inquired where Brahmāloka was situated and whether it was in the region high above, or in the lower region below. His teachers thereupon answered that it was in the higher region above. He then said what he had seen was in the region below. The teachers insisted that though it might appear to be in the region down below, it was in fact in the region high above. As he passed away while concentrating his mind fixed on this sign (*nimitta*), he went down to hell. (Reference — Majjhimapaṇṇāsa Aṭṭhakathā, page 303) If a

wrong religious concept has crept in, it is really dangerous. In the present era, I have heard of people who hold a firm belief that by slaughtering animals as sacrifice to propitiate the gods, one would reach an abode of happy condition and that they reminded a sick patient on his death-bed to reflect on the past incidents recalling his acts of charity in slaughtering the beings.

When the lad Subha met the Buddha, he asked the Exalted One what He said to the dog on the occasion of the Lord's visit to his house was true or not, with reference to the information he had heard. Thereupon, the Buddha replied that what Subha had heard was exactly true and correct, and then, in order to enable him to come to a right decision, put a question as "O, Subha, the young man! Is it true that there are still a number of properties which your father had failed to mention where they are kept?" Subha then responded, "Yes, indeed. There are three in number — a gold necklace, a pair of gold slippers and a gold vase worth one lakh each, and also a lakh of cash, all totalling four lakhs in value. These are mentioned in the list of properties bequeathed to me but cannot be found or traced anywhere. Then the Buddha ordered, "If so, you better go back home now and on your arrival, feed the dog with milk rice and other nice food, and, then ask the animal where these missing properties are. This dog will reveal everything."

On hearing the words of the Buddha, the lad Subha reflected, "If what Ashin Gotama has said were true, the missing properties would be recovered. If his words were found to be false, I will proceed to accuse him of telling falsehood." He then returned home and carried out what was to be done as directed by the Buddha. By the time the dog was dozing, Subha asked the animal: "O, father, these properties (details of which were given) are found in the list. Where are they? Ashin Gotama has told me that you know where these are kept. Please show me where they are." The dog imagining: "They have known all about me and I could not possibly hide the matter," uttered a howl and then showed the place where the properties were hidden by scratching with its forefeet the surface of the earth beneath which the properties were buried. When they excavated the ground all those four kinds of missing properties were discovered.

As a result of this discovery, faith in the Buddha had arisen in the heart of Subha, the lad. He came to realise that his father had undoubtedly become a dog after death. The dog having revealed everything as stated by the Buddha, it had occurred to him that Ashin Gotama really knew of the states of existence and possessed the faculty of knowing all about the former, future, and present existences. One would naturally have faith in what is stated if the statement so made is personally found to be true.

Those who have embraced various kinds of religious doctrines, do not generally believe in what has been testified by other different religious concepts contrary to their own. This is of course quite natural. Some religions hold a view that death of a human being is (in all cases) the annihilation of existence. What it means to say is that there is only One Existence which terminates with death. This concept, however, is not the product of one's own personal knowledge. It is mere imagination emanating from one's own belief or concept. In some other religions, it is stated that after passing away from the human existence, a person will either go down to hell forever, or elevate to the heavenly abode. According to what they say, these are the only two kinds. There is probably no one who can vouch for it through his own personal knowledge or realisation. This is a belief which is traditionally handed down by their ancestors. Some religions even say that after death, if favourable circumstances prevail, one may be reborn as a human being, or as a Deva (*nat*), or as an animal, etc. In this connection, there are some extraordinary individuals who are said to have been endowed with the faculty of seeing and hearing, etc., all that are taking place in the entire Universe, i.e. persons possessing supernatural vision, hearing, and so on.

According to the Buddha's Dhamma, for so long as *taṇhā*, human passionate desire, is still clinging and not yet freed, the process of *rūpa* and *nāma will* be going on continuously

from one existence to another due to *kamma*. In common parlance currently in use, it may be stated that a human becomes a Deva, or a Deva becomes a human, or, a human is reborn as an animal, etc., or an animal, etc., is reborn as a human being and so on. In reality, it is merely the nature of phenomenal occurrence of the continuing process of *rūpa* and *nāma*. If *taṇhā*, desirable passionate attachment, is totally eliminated through the achievement of *Arahatta-phala* by contemplating Vipassanā, the continuing process of *rūpa* and *nāma* will cease to operate after the arising of *cuti* or death consciousness, called Parinibbāna. It is commonly known as entering into Parinibbāna — ultimate death, after which there is no more existence to come. It is what has been stated by the Buddha's Dhamma. This statement has been fully vouched for by the Buddha Himself through his own perfect realisation (Enlightenment) acquired through personal knowledge or Buddha's Wisdom. Yogīs who are presently meditating will surely stand witness to the truth of this statement to the extent of their own achievement of the insight knowledge.

The manner of how existences have come into being is fully supported by the story of Todeyya, who had become a dog. In the teachings of the Lord Buddha, there are numerous instances of this nature which serve as evidence. In the present day too, there are a number of such stories. One would undoubtedly believe the story of Todeyya now

narrated if one personally comes across such incidents like Subha, the young man, provided that there is no prejudice or preconceived notion. If one becomes prejudicial, it may invoke blind criticisms for having entertained a bigoted view of his own faith. Some might even set it aside as an absurdity saying that it was the deception practised by Māra, the Evil One. If a person refused to believe what the other has said through personal knowledge and experience, it becomes obvious that he has become biased with his own preconceived ideas.

Subha, the lad, had no such prejudice. He could give a definite decision the moment he had personally seen and found the incident which was credible. Therefore, he called on the Buddha for the second time to acquaint himself with what he would like to know, and then, respectfully asked the Enlightened One in the following manner.

Questions Raised by Subha

"O, Ashin Gotama! People are born in this world of existence as humans. Though all of them are equally human beings, why should there be inequalities — as for example, one is inferior, and another superior. Why has there been an imbalance in creation? What are the reasons for these inequalities?

(1) Some are short-lived and perished in infancy, or while young, whereas some have longevity. Why is it so?
(2) Some are sick and infirm, ridden with various kinds of diseases, whereas others are strong, robust and healthy. Why?
(3) Some are ugly, whereas some are pretty and have a fair complexion. Why?
(4) Some have few attendants whereas some are endowed with a large retinue. Why?
(5) Some are poor, needy and indigent, whereas some are rich, wealthy and affluent. Why?
(6) Some are born to a low caste family, whereas some belong to the nobility from birth (a noble family). Why?
(7) Some are lacking in knowledge or born idiots whereas some are highly intellectual or born geniuses. Why?

These were the questions put for clarification to know the cause of the inequalities that exist in the world. Yes, all these points deserve consideration and reflection. Some are brothers born of the same parents. There are even twins. From the astrological point of view, they are born almost at the same time with little or no difference in hour, minute or second. However, there is unevenness in the quality of benefits derived by them individually. There

may be a world of difference between them in health, longevity, in the accomplishment of attendants, wealth, prosperity, knowledge, wisdom and education. If they are the creations of the Powerful Almighty Being, there should have been no inequalities or disparity among humans or beings. If there is any imbalance in the creation of mankind, it needs serious reflection as to why they are so created. As such, the questions raised by the young man Subha are proper, reasonable and sensible. To these questions, Buddha gave the following answer in brief.

Lord Buddha's answer

> *"Kammassaka māṇava sattā kammadāyadā*
> *kammayonī kammabandhū kammappaṭissaraṇā*
> *kammaṃ satte vibhajati yadidaṃ hīnappaṇī tatāya."*

Māṇava — O, Subha, the lad, *sattā* — in regard to beings (the question asked by Subha referred to people; but Buddha gave his answer with reference to all beings who deserved to be known), *kammassaka* — only *kamma* is what they really own and possess.

As regards beings, it has been stated that *kamma* which they themselves have done, are the property which they

really own. Any kind of external property or belongings such as gold and silver in one's possession that may be regarded as one's personal property, if it happened to reach the hands of others by some reason or the other, will no longer be their own. Though, such properties may be in one's own possession without destruction throughout his lifetime, on his death, he will have to part with these. These properties are no longer his own. However, in respect of all actions which he has done or performed, whether these are business dealings relating to worldly affairs, or acts of merits (*kusala*) such as *dāna* and *sīla*, or acts of demerits (*akusala*), such as acts of killing (*pāṇātipāta*) relating to the matter of religion (*Sāsana*), these do not concern others. He himself is responsible for these deeds or actions which only concern him and is relevant to him only. Efforts made by him in matters relating to his business affairs will bring benefits commensurate with the strength of endeavour he has put in. Acts of *kusala* also will bring him advantages as might be deserving, throughout his existences. *Akusala* — Demeritorious acts will in the same way bring forth bad results as a reaction.

People in luxury or in misery nowadays are merely the inheritors of their own good or bad *kamma*, as the case may be. These have so happened not because of blind chance but because of their past moral or immoral actions. Hence, *kammassaka* — only *kamma is* their own property which

they really own and possess. This statement is, therefore, most relevant to *upekkhābhāvanā*.

Next, *sattā* — as regards beings, *kammadāyadā* — their own actions or *kamma* which they have done, are only inherited by them. It is something which resembles sons and daughters who inherit the properties, good or bad, of their parents. If a worldling performs his work which can bring him wealth, he will derive due advantages thereof. In the same way, if one commits a crime, he will receive due punishment for committing the offence. Persons indulging in drinking liquor and gambling, will have the disastrous effects of their own immoral actions. In the least, it would adversely affect their health, their reputation, and cause other miseries such as disharmony among friends, These are instances of the disadvantages inherited by them. Similarly, acts of *kusala* in the form of *dāna* (charity) and *sīla* (morality) will bring them good results even in this present lifetime in the shape of good health, long life, etc. All throughout the rounds of existences in Saṃsāra also, they will gain happiness relevant to the happy conditions of life as either human beings or Devas. Eventually, they can gain the bliss of Nibbāna where all sufferings will cease. If acts of *akusala,* such as, killing and stealing are committed, evil effects will react to beat upon them even in the present existence. Moreover, throughout *Saṃsāra* they will suffer miseries or *Apāya*, etc. Good and bad inheritance

will be accordingly derived. This explanation as stated has also been amplified in Aṅguttara Pañcakanipāta Abhiṇha-paccavekkhitabbathāna Sutta (66) in the following manner.

Kalyāṇañ vā — Virtuous, *pāpakaṃ vā* — as also the evil, *yaṃ kammaṃ* — actions, *karissanti* — will be done, *tassa* — and the results of good and bad actions, or rather, merits and demerits, *dāyadā* — the derivation of both good and bad inheritance, *bhavissanti* — will take place.

This word *"kammadāyadā"* and the word *"kammassaka"* have the same meaning or effect. It simply imbibes the exposition of the word *"kammassaka"*. Thereafter, *sattā* — beings, *kammayonī* — are subjected only to *kamma* that has been committed by them on their own volition which will bring the effects to all beings for their actions to make them either happy or miserable. Ii means to say that good actions will bring them good, and evil actions will bring them evil, inasmuch as every action produces an effect. This is also an exposition of the meaning of the word *"kammassaka"*.

Kammabandhū — This means only *kamma* constitutes one's own relatives and friends to be relied upon. If there are good relatives and friends, advantages can be derived by depending upon them. If lacking in good relatives and

friends, no one can be relied upon. In much the same way, advantages can be derived depending upon good actions or *kamma*. If good *kamma is* lacking, there is nothing else to be relied upon. However, if there is bad *kamma*, the waves of bad effects will come rushing in or bounce upon them like friends in disguise and enemies. This statement also serves as a clarification of the word *"kammassaka"*.

Kammappatissaraṇā — This means: it is only *kamma* that can be relied upon. All performances relating to business enterprise from the worldly point of view, are those on which reliance can be made to bring prosperity. Likewise, reliance will have to be made on acts of merit (*kusalakamma*) to gain virtues. However, in the case of demerits, only by 'avoidance of *akusala* or only if free from vices, reliance, could be made. The more the demerits or *akusalakamma* can be cleared away, the more misery can be minimised, or rather the less the sufferings become. Hence, practices and performances of *kusalakamma* to dispel *akusalakamma*, are really dependable. This phrase also offers an explanation relating to the words *"kammassaka"*.

Kammaṃ — good and bad actions, *satte* — make the beings, *yadidaṃ hīnappaṇīttatāya* — become inferior or superior, *vibhajati* — (and) distinguish them making distinction between one individual and another. These actions (*kamma*) bring about the two different classes of beings as inferior and

superior. Bad *kamma* makes a man ignoble whereas, good *kamma* causes one to become a noble or superior person. This is to say that beings are put into different classification by their own respective *kamma* as 'inferior' or 'superior' individuals. If translated briefly in Burmese, "Beings have only *kamma* as their own property which they actually possess. They have to accept and receive the inheritance from *kamma*. *Kamma* is the 'Cause' which produces 'Effect'. Only *kamma* can be relied upon as relatives and friends. *Kamma* serves as a backbone for beings to lean back upon. It is *kamma* that distinguishes beings, making them, different from one another as inferior (ignoble) or superior (noble)." Please follow the recitation:

> "Beings have only *kamma* as their own
> property which they actually possess. They
> have to accept and receive their inheritance
> from *kamma*. *Kamma* is the cause which
> produces effect. Only *kamma* can be relied
> upon as relatives and friends. *Kamma* serves as
> a backbone for beings to lean upon. It is *kamma*
> that distinguishes beings, making them
> different from one another as inferior (ignoble)
> or superior (noble)."

It is, in fact, the Buddha's Dhamma. The conditions of misery and low birth as inferior beings are created by

their own individual immoral actions (*akusalakamma*). Their own individual *kamma* has made them happy and noble in the life existence and brought them fame and honour. In other words, oneself is responsible for one's own happiness and a man's misery is the consequential effects of his own actions. It is his own destiny to be born noble or ignoble. It is not that living beings experience suffering and happiness as a result of others' creation or of the Almighty's creation. The Buddha's Dhamma pins it down to one's own individual *kamma* and such being the case, no one needs to be blamed. Let us recite the following motto:

> "Doer of evil will gather evil,
> Doer of good will reap good."

If the seeds of mango, jack fruit, etc., are sown, sweet fruits will be gathered or received. If the seeds of lemon or citrus fruits are sown, they will yield sour fruits, and one shall have his taste of the fruits he reaps there from. We may recite the second motto in the light of the above:

> "It's *kamma*, the Planner, that implements both
> evil and good, making one suffer pain and
> gain pleasure."

The brief answer given by the Buddha not being fully understood as yet by Subha, the lad, further elaboration,

as requested by him, was given with comments by the Enlightened One, as follows:

Kammic cause of short & long life

(1a) *Māṇava* — O, Subha, the lad! *Idha* — in this world, *itthī vā* — either females, *puriso vā* — or males, *ekacco* — some of them, *pāṇātipāti* — are used to killing the living beings, *hoti* — it so happened. Taking the life of another or killing indicates cruelty without any feeling of sympathy. *So* — A person who kills, *tena kammena* — for that act of committing murder, *paraṃ maraṇā* — after death (some of the words are left out here), *apāyaṃ* — in the realm of *Apāya*, *duggatiṃ* — the abode where men of vice would reach, *vinipātaṃ nirayaṃ* — and in the abode of *Apāya* (hell) where beings are going to descend after destruction of their happy life existence, *upajjati* — would have their rebirth. *Manussattaṃ* — to the world of human existence, *sace āgacchati* — if at all he has reached back, or rather, if he is reborn, *yatha yatha paccājāyati* (or) in any existence wherever he may be reborn (translated into Burmese to make a smooth flow of expression) *appāyuko* — short life. *hoti* — will ensure (i.e., will he short-lived).

Briefly put, it means that because of a person's *akusala-kamma* (demerits) for killing the living beings, he is likely

to descend to the four nether worlds — hell — after his demise. It would convey the sense that if he becomes a human being once again, he will have short life or in other words, will not live long.

Appāyukasamvattanikā esā māṇava paṭipadā,
yadidaṃ pāṇātipāti hoti.

Māṇava — O, Subha, the lad, *yadidaṃ-yo ayaṃ* — a certain person, *pāṇātipāti hoti* — usually kills the living beings. *Tassa* — His, *esā paṭipadā* — habitual tendency or propensity to kill, *appāyukasamvattanikā* — will, it is stated, cause to become short-lived. The motto composed in this regard is: "Killing the other is likely to cause the life shorter." Then, it had been preached relating to why there is longevity. It will have to be explained in brief.

(1B) *Ekacco itthī vā puriso vā* — Whether a female or a male, some persons, *pāṇātipāta paṭivirato hoti* — abstain from killing. *So* — that person, *tena kammena* — by virtue of the merits derived or benefited, by abstaining from killing, *paraṃ maraṇā* — after death, *sugatiṃ* — where men of virtue are used to become — *saggaṃ lokaṃ* — in the Celestial World, *upapajjati* — will be reborn. *Sace manussattaṃāgaccāati* — If one reaches the human existence, *dīghāyuco hoti* — (or) in any existence wherever he may be reborn, will have a long life. *Māṇava* — O, Subha, the

young man, *yadidaṃ pāṇātipāta paṭivirato hoti* — one who abstains from killing a living being, (the meaning given herein is to have a smooth flow of the Burmese language without conforming to the principles of grammar) *esā paṭipadā* — this conduct or morality of abstaining from killing the living beings, *dīghāyukā saṃvattaṇika* — cause to bring about long life.

In short, one who avoids committing an act of killing is likely to reach the Celestial World (the World of Devas) after his death, by virtue of his meritorious deeds (*kusalakamma*). If he is reborn as a human being he will live long, it means to say that the moral discipline or good conduct in refraining from killing the living beings, can cause a consequential effect of long life. The motto to be recited is:

(1) Killing others cause short life;
abstinence from killing brings long life.

This is the answer to the first question. "Killing others" means the destruction of the life of any living being including all kinds of animals, which would embrace even tiny creatures such as lice, ants, and ova and cysts of such creatures. Some even die while being conceived in a mother's womb. Some are stillborn. Some die within a month or two after birth or at a young age of ten, twenty, or thirty, etc. Death which takes place before the expiry

of the normal life-span of existence without any unusual circumstances under which living beings have gone through in the earlier part of their lives, can be attributed to the consequential effect of *akusalakamma* for having killed others in the past existence.

Hence, a problematic question which may arise as to "Why infants die immediately after birth?" can only be satisfactorily answered according to the Buddha's Dhamma. At one time, Sayādaw Ashin Nārada of Sri Lanka had made mention in his teaching that the Doctrine of Creation cannot satisfactorily deal with such a problematic question. The manner of his teaching may be stated thus: "In every race or among any living things and religionists, the incidence of death of an infant immediately following its birth, has occurred or can be found. Such an incident is likely to take place also among families who have by tradition adhered to the Doctrine of Creation by the Almighty Supreme Deity. It is difficult to solve a question as to why a person has been created to die so, early in infancy. This infant will not have committed any fault against his creator. As such, there can hardly be any reason why the infant who is still innocent, should be committed to hell forever. And also not having anything that can be done by an infant according to the wish of the creator, there is no good reason why he should be saved to reach the heavenly abode. Such being the case, the Doctrine of Creation of Beings insofar as it

concerns the death of young infants immediately after birth, is obviously unsatisfactory." Moreover, preaching has been done that misery which befalls the parents for the untimely death of their child who is short-lived, is due to their participation and enjoyment in the act of killing living beings committed by others in their past existence.

In refraining from killing the living beings — *pāṇātipāta verāmaṇi sikkhāpadaṃ samādiyāmi* — an undertaking to observe the Rule of Conduct to abstain from taking the life of other living beings will bring merits of *sīla-kusala* while this precept is still being observed without a lapse. Abstinence from killing even when an occasion arises to commit an act of killing bring *viratī-kusala*. If one refrains from killing even though this *viratī* has not been originally observed, it is known as *sampatta-viratī* (meaning 'successful abstinence'). If one abstains from killing as has been undertaken to observe the Rule, then it is known as *samādānaviratī*. The *'viratī'* that is involved during a brief moment of the achievement *of Sotāpattimagga* is called *samuccheda-viratī*. Of these three kinds, *samuccheda-viratī* totally extirpates all *duccaritas-kāyakamma* and *vacīkamma* i.e., evils of physical and verbal actions. It will also bring about full emancipation from the Four *Apāyas*. On the other hand, *sampatta-viratī*, *samādāna-viratī* and *samādāna-kusala* conscious thoughts will cause one to reach the abode of *Sugati*, and can cause longevity.

"Abstinence from killing brings about long life" is the motto which indicates the attributes and faculty of *samādāna-viratī* and *samādāna-kusala*. The answer to the first query having been elucidated for better understanding, let us proceed to explain the answer to the second question.

Kammic cause of disease & good health

(2a) *Māṇava* — O, Subha, the lad! *Idha* — in this world, *ekacco itthī vā puriso vā* — some persons, whether female or male, *sattānaṃ* — cause the living beings, *viheṭhakajātiko* — to suffer by ill-treating them with hands, with stones, with sticks or with other weapons, *hoti* — it is done so. *So* — such a person, *tena kammena* — for having committed that act of ill-treatment, *paraṃ maraṇā* — after demise, *apāyaṃ duggatiṃ vinipātaṃ nirayaṃ* — the Apāya, the abode of suffering, *upapajjati* — will reach or reborn in. *Sace manussattaṃ āgacchati* — If again reborn in the human world, *bahābādho hoti* — he will be sick or have bad health in whatever existence he may happen to become. *Māṇava* — O, Subha, the lad, *esā paṭipadā* — this bad conduct or habit of ill-treating the living beings, *bahābādhasaṃvattanikā* — is likely to cause much sickness, or rather, be stricken with many kinds of diseases.

By ill-treating the living beings to cause injury or harm with hands, or stones, or sticks or other weapons, one is likely to go down to Apāya — hell, for that evil action (*akusala-kamma*). If he were reborn in the human existence, he is likely to be sick. It means to say that the bad conduct of ill-treating others will cause to bring much illness or many diseases. To make it more evident, the story of Pūtigattatissa Thera will be cited.

The Story of Pūtigattatissa Thera

In the lifetime of the Lord Buddha, there lived a Bhikkhu by the name of Pūtigattatissa Thera. Originally, he was a layman from the City of Sāvatthi. After entering the monkhood in the Buddha's Sāsana, he was addressed as Tissa Thera. Later, numerous acne or pimples about the size of a mustard seed appeared on his body. These tumorous pimples gradually became bigger and bigger. From about the size of a mustard seed, these pimples or boils had grown bigger up to the size of bean seeds, and then eventually became swollen to reach the size of a big round fruit (in Burmese "okshit" fruit — about thrice larger than an orange) and then, burst or perforated. As a

result, the whole body was covered with numerous holes. Hence, he was dubbed Pūtigatta — which means having a stinking body with a, foul smell. He was therefore given the name of Pūtigattatissa Thera. Later, the morbid growth of this tumorous disease had aggravated until his bones were fractured. There was no one to nurse him. All his robes were badly stained with pus and putrid blood. Even his own disciples had abandoned him. Becoming helpless, he had to lie down all the time on his bed.

At that time, the Buddha with his supernatural vision reflected and observed all over the Universe as to who would be deserving of attaining special Dhamma, the Awakening Consciousness. In His vision, the Buddha found Pūtigattatissa Thera who would readily attain Arahatship. Realising that there was no one except Him who could be relied upon by the Thera, the Buddha made His way to him as if He was making a round of inspection of the monasteries. On reaching the place where Pūtigattatissa Thera was residing, the Buddha personally lifted up a big empty rice pot, washed it, and then, after putting water into it, placed the pot on a hearth to boil the water. When the water was about to boil, the Buddha intending to remove the bedstead (cot) where Pūtigattatissa Thera was lying, put his hands on the cot. It is extremely wonderful and worthy of reference if we imagine the Buddha's Great Compassion and pity showered upon the Thera.

At this juncture, other Bhikkhus appeared on the scene and after respectfully entreating the Buddha, “O, Lord, please make way. We shall carry the cot to put it where you wish so they lifted the cot and carried it to the kitchen where the fireplace was standing. The Buddha, wishing to give the Thera a hot bath, took the warm water with a cup and then slowly sprinkled it on the body of the Thera. The Bhikkhus took off the robes worn by the Thera, washed them with hot water, and then placed them in the sun to dry. The Buddha directed that Pūtigattatissa’s body be properly washed and cleansed with warm water. The Bhikkhus after complying with the directions given by the Buddha, gave the dry robes to the Thera to be wrapped round his waist in place of “Thin-paing” — a form of skirt which was taken off and washed. When it had dried, it was again given to be replaced round the waist of the Thera. The outer garment was then removed and wrapped round the upper portion of the body. In those days, there was a scarcity of robes.

There were no spare robes to be worn. How reverting it was! For the eventual attainment of Arahatship by Pūtigattatissa Thera, the Buddha has to act as a male-nurse. This is really surprising, highly noble and respectful. Having been properly attended to and nursed by the Buddha Himself, Pūtigattatissa Thera got great relief.

Then the Compassionate Buddha commenced teaching as follows:

> *"Aciraṃ vata'yaṃ kāyo,*
> *pathaviṃ adhisessati.*
> *Chuddho apetaviññāṇo niratthaṃva kaliñgaraṃ."*

Bhikkhu — O, Bhikkhu Pūtigattatissa! *Te* — of yours, *ayaṃ kāyo* — this body, *aciraṃ* — will soon, *vata* — truly and verily, *pathaviṃ adhisessati* — lie upon the ground (meaning: your body will become a corpse and then will be laid out naked to sleep on the burial ground); *apetaviññāṇo* — for having become a dead body without consciousness, *chuddho* — and since people concerned have abandoned it as a mean and worthless waste matter, *pathaviṃ adhisessati* — *it* will come to rest on the burial ground of the cemetery. (What it means is) *niratthaṃ* — it is useless, *kaliñgaraṃ eva* — like a log, a lifeless and worthless stuff which will lie on the ground, or rather, fall asleep (die).

The gist of it is: "Just as rotten and decayed logs will remain on the ground as have been discarded, the material body (*khandha*) being lifeless will soon be abandoned and left in the graveyard without any clothes on. In those days, it was customary that corpses were thrown away in the graveyard without burying them.

After having heard the teachings of the Lord Buddha delivered in the form of a verse, Pūtigattatissa Thera became an Arahat; and not long afterwards, he entered into Parinibbāna.

This Pūtigattatissa Thera was a bird-hunter during the lifetime of Kassapa Buddha. He collected and piled up the birds caught by him after breaking or splitting up their feet and wings. Only on the next day, he used to sell them out. Some of them were cooked for his own consumption. For having committed this evil act of *akusalakamma*, his whole body became putrid with the skin disease which caused a tumorous growth of numerous pimples or boils over his entire body. In that very existence, in coming across an Arahat who was making a round for alms, he made offerings of a bird curry and cooked rice, and then, for having prayed to attain *magga-phala*, he had become an Arahat in this existence. This story of Pūtigattatissa had convinced us that ill-treating others would cause disease. The motto now coined for the purpose is: "He who ill-treats others becomes diseased." If ill-treating is avoided, it will bring good health. The meaning of this has been preached in brief in the following words:

(2B) *"Appābādhasaṃvattanikā esā māṇava paṭipadā yadidaṃ sattānaṃ aviheṭhakajātiko hoti."*

Māṇava — O, Subha, the lad, *yadidaṃ-yo ayaṃ* — a certain person, *sattānaṃ* — to all beings, *aviheṭhakajātiko* — has no intention of causing harm and trouble, or rather, ill-treatment, *hoti* — it is so. *Tassa* — That person, *esā paṭipadā* — for his good conduct of refraining from ill-treating or harming the beings, *appābādhasaṃvattanikā* — is likely to lessen the diseases and bring about good health.

In this connection, the motto will hereafter be composed as: "Pity brings good health." This expression would convey the sense that if one refrained from ill-treating others, it is likely to bring good health. If one has pity on others, he will not be inclined to ill-treat them. The motto is therefore composed as follows:

(2) "He who ill-treats become diseased,
whereas compassion brings good health."

Hence, a person who ill-treats others will often be afflicted with many kinds of diseases. It should, therefore, be noted that those who have caused ill-treatment to others will be diseased. One who has sympathy or pity, refraining from ill-treating others, will have less diseases and will be in robust health. This fact should also be borne in mind. Let us now proceed to tackle the third question, the answers to which will be rendered quoting a short phrase in Pāli.

(3a) A person who speaks harshly and behaves badly through an outburst of anger, nay, who does things in great anger, is likely to descend to the *Apāya* — Hell. If he happens to be reborn in the world of human beings, he will probably have ugly looks or complexion. This statement has been rendered in brief as mentioned below:

> *"Dubbaṇṇasaṃvattanikā esā māṇava paṭipadā yadidaṃ kodhano hoti."*

Māṇava — O, Subha, the lad, *yadidaṃ-yo ayaṃ* — a certain person, *kodhano* — is full of wrath or anger, *hoti* — so is he. *Tassa* — His, *esā paṭipadā* — ingrained habit of flaring up into a rage, *dubbaṇṇasaṃvattanikā* — is likely to bring about ugliness or bad complexion and unpleasant looks.

If anger arises, his facial expression and demeanour will immediately change for the worse and his personal appearance will be ugly. It has been stated that as a custom of this rising anger, he may probably be born ugly throughout the rounds of existences (*saṃsarā*) on his becoming a human being. A motto is now being composed as: "Flame of anger causes ugliness."

If patience can be exercised without yielding to anger in the face of unbearable harsh language or hostile verbal attacks made on him, he is likely to reach the world of Devas (*Sugati*) in his next existence. If he reaches the human existence, it is most likely that he will have a very fair complexion, handsome looks and a good personality. This has been preached in a concise manner as follows:

(3B) *"Pāsādikasaṃvattanikā esā māṇava paṭipadā yadidaṃ akkodhano hoti*.

Māṇava — O, Subha, the lad, *yadidaṃ-yo ayaṃ* — a certain person, *akkodhano* — is patient without any feeling of anger, *hoti* — it so happens. *Tassa* — His, *esā paṭipadā* — noble conduct of patience without anger, *pāsādikasaṃvattanikā* — is likely to cause his personal appearance to become beautiful and respectful. The gist of it is expressed in the form of a motto which follows. Let us do the recitation in conjunction with what has been stated herein before.

"Flame of anger causes ugliness;
Patience brings beauty."

If desirous of having a handsome appearance and fair complexion, it is essential to try to practise and inculcate the spirit of patience. Now it is time to give an answer to the fourth question. This answer in Pāli for which the

explanation was rendered, has been mentioned in Part 6 of the Dhamma, Hence, it would appear adequate if we just recite the Motto.

Kammic cause of few or more attendants

(4) "Envy repels attendants and helpers;
goodwill brings forth retinue in large numbers."

If one becomes envious of the welfare and prosperity of others, he is likely to go down to Apāya — Hell. If he were to be reborn in a human existence, he will have less attendants and companions. If a person rejoices in other people's happiness or welfare with *muditā*, he will probably land in the world of Devas (*Sugati*). In the event of his rebirth in a human existence, he will have a large number of attendants. We shall now continue to teach and deliver the answer relating to the fifth question.

Kammic cause of poverty & affluence

(5a) If no offer of charity (ten kinds in number such as offerings of, rice-meal, milk, robes, transport, flowers, incense, fragrant substances, bed, building, light e.g. candles, oil-lamps, etc.) is made, or if the acts of charity

done by others are deterred, such actions will probably cause one to land in Apāya. If he happens to be reborn in the world of human beings, he can be indigent and stricken with poverty. The gist of it, briefly put, is quoted below:

> *"Appabhogasaṃvattanikā esā māṇava paṭipadā yadidaṃ na dātā hoti."*

Māṇava — O, Subha, the lad, *yadidaṃ-yo ayaṃ* — a certain person, *na dātā* — is not used to making charity, or rather, is miserly and stingy, *hoti* — it so happens. *Tassa* — His (that person's), *esā paṭipadā* — (this) habit of stinginess not wishing to do charity, *appabhogasaṃvattanikā* — is probably the cause of becoming needy and poor or lacking in wealth.

The essence of this statement is composed partly in a motto as: "Refraining from doing charity will cause extreme poverty." By doing charity with generosity, one may probably reach the abode of Devas (*Sugati*). If relegated from there to human existence, he is most likely to become wealthy and prosperous. This has been preached in a nutshell as:

(5B) *"Mahābhogasaṃvattanikā esā māṇava paṭipadā yadidaṃ dātā hoti"*

Māṇava — O, Subha, the lad, *yadidaṃ-yo ayaṃ* — a certain person, *dātā* — usually offers charity or performs charitable deeds, *hoti* — it is so done. *Tassa* — That person's, *paṭipadā* — usual practice of making donation, *mahābhogasaṃvattanikā* — is likely to bring about wealth. This is phrased in a motto as follows (to be recited in combination with the relevant portion of the expression described herein before).

(5) "Refraining from doing charity causes
extreme poverty;
Charity brings wealth and prosperity."

This Dānakatha, the expression of rejoicing — a*numodanā* Dhamma in respect of the charity done being heard of so often is well-known. However, the story of Ānandā the rich, is relevant to the expression: "Refraining from doing charity causes extreme poverty," needs illustration.

The Story of Ānandā, the millionaire

During the lifetime of the Lord Buddha, there lived a rich person by the name of Ānandā in the City of Sāvatthi. His riches amounted to forty crores. He was full of envy and a miser too. Every fortnight, he asked his relatives to hold a meeting, and at every such meeting or gathering, he admonished his son "Mūlasirī" in this manner. "Don't

think that forty crores worth of property which we have in possession is a colossal amount. All of these riches should only be acquired and accumulated. If a kyat is offered repeatedly, the entire wealth will, in the course of time, be exhausted. Hence,

"Añjānanaṃ khayaṃ disvā,
upacikānañca sañcayaṃ.
Madhūnañca samāhāraṃ,
paṇḍito gharamāvase."

This verse (*gāthā*) is the same as the Ovādagatha given by Todeyya. The only discrepancy between the two is the use of the expression *"upacikānaṃ"* i.e., of the white ants, and the word *"vammikānaṃ"* i.e., the anthill. In this regard, it is to be interpreted as *'upacikānaṃ'* — by the white ants, *sañcayaṃ* — the accumulation of particles of dust which have been carried. Some time later, after giving his exhortation, Ānandā the rich passed away. He died without telling his son where the five earthenware pots containing gold and silver were kept or buried. After his death, he was conceived in the womb of a female beggar in the village where beggars lived. This village comprised a thousand dwelling houses. It was stated that from the time of the conception of this Ānandā, the former millionaire, in the mother's womb in his new existence, the inhabitants of that village faced great hardship in the

way of their living or occupation. Circumstances under which they had to live became uncongenial. *Neva bhatiṃ labhati….* They did not receive wages or alms as usual and were not able to maintain themselves. *Na yapanamattato paraṃ bhattapiṇḍampi* — They were unable to obtain more food. They received food just enough to support their own survival. As such, the villagers wondered what were the circumstances that had shaped them in that way. They thought there must be a wicked or evil person called *kālakaṇṇī* (adversity personified) in their village. Considering thus, they separated the village into two parts. Then villagers residing in the part of the village where the mother of the reincarnated Ānandā the rich was living, remained in poverty and adversity as before. Therefore, they again divided this portion of the village into two. It was repeatedly done in the like manner until such time when the mother of Ānandā was left alone in a state of adversity. The mother, however, withstood the misery with great patience. After giving birth to a child, she continued to sustain herself for her own livelihood and the maintenance of the child.

Ultimately, when the child grew up to an age capable of making his rounds begging for food, the mother, no longer being able to endure the sufferings and hardship, was compelled to abandon her son. A receptacle was given to him to seek food on his own. While going round

the village begging for food from house to house, he came upon a dwelling place where he had lived in his former existence. Having possessed the knowledge of *jātissara-ñāṇa*, by which he had the faculty of remembering his former existence, he entered the house through the front door. The sons of Mūlasirī on seeing him cried through fear. They got frightened at the sight of him simply because of his extreme ugliness and ghostly appearance (his hands, feet, ears and nose were horribly deformed). The disfigurement of his body and repulsive complexion presented an awful sight.

The children who were crying, being the sons of Mūlasirī, were no other than this unfortunate young boy's (the reincarnated Ānanda's) grandchildren. The baby-sitters (nannies) who looked at him found the young boy (former Ānandā) very ugly. They then assaulted him with sticks saying, "You wicked devil! Better go away." They then put him on a heap of garbage. As a matter of fact they regarded him as dirt. At that time the Buddha accompanied by the Venerable Ashin Ānandā in the course of their round for alms, arrived at the scene. On being asked by the Venerable Ashin Ānandā about the incident, the Buddha told Ashin Ānandā the state of affairs in detail.

Thereupon, the Venerable Ashin Ānandā requested the people near to bring Mūlasirī to him. People in the

neighbourhood, who had come over to this place formed a big crowd. The Buddha then asked Mūlasirī: "Do you know this child?" The reply given was, in the negative. The Buddha told Mūlasirī that this child was his father Ānandā, the rich Mūlasirī exclaimed, I cannot believe it Sir." The Buddha therefore, ordered the child, "Hey, Ānandā the rich! You, better tell your son where the five big earthenware pots containing gold and silver were kept and buried in the earth." The place where the pots were buried was shown by the boy, and on digging, all the treasures were found intact. Only then, faith and reverence had occurred in Mūlasirī. He became a convert and observed the Three Refuges the Triple Gem of Buddhism. On that very occasion, Buddha taught the following verse (*gāthā*):

> *"Puttā matthi dhanammatthi,*
> *iti bālo vihaññati.*
> *Attā hi attano natthi,*
> *kuto puttā kuto dānaṃ."*

Me — I have, *puttā atthi* — sons and daughters. *Me* — I have, *dhanammatthi* — wealth and treasures consisting of gold, silver, etc. *Iti* — Having had this kind of assumption, *bālo* — a fool who has no knowledge of the state of *Saṃsāra*, or rather, no foresight about the future existences, *vihaññati* — becomes weary and distressed in connection with his children (sons and daughters) and his wealth and riches.

People are worrying with great anxiety about their children's welfare and wealth under a false notion that they are really their own and always dependable. In the event of the death of their own children and the loss of wealth, they would become anxious and greatly depressed with sorrow. They are worried about what would happen to those properties and their own kith and kin. There is no need to make a special mention about the physical and mental sufferings which they are undergoing while the loss of their wealth and the death of their relatives are taking place. They also become wearisome for having to perform their work with utmost endeavour to gain wealth that has not yet been acquired. It means to say they will be constantly toiling and striving with worry and misery to bring up their children. And yet…

Attā hi — Even on his own self, *attano* — one has, *natthi* — no real reliance (i.e. he himself does not belong to himself). It means to say that on the verge of death, one cannot rely upon his own self. Even after death, one cannot depend upon himself or help himself to avoid descending to Apāya and to fall into a state of miserable conditions. Hence, *puttā* — how can sons and daughters, *kuto* — be said to be really dependable? *Kuto dānaṃ* — how could one say that he has his wealth to depend upon?

Ānandā, the millionaire, whose story has just been narrated, had to undergo misery and sufferings immediately after his death. He met with such sufferings for having relied upon his son and riches instead of on meritorious acts of charity (*dāna*). There were a number of stories about people who had become rich as a result of doing charity and offering gifts with great generosity. A person by the name of Indaka from the City of Rājagaha became a powerful Deva for having offered a mere spoonful of food with great generosity to the Venerable Ashin Anuruddhā Thera. This anecdote has often been mentioned. Hence, the Dhamma: "Refraining from doing charity causes extreme poverty; charity brings wealth and prosperity", should always be borne in mind and well-understood. After appreciating as such, it is of paramount importance to practise *dāna*. In any case, Burmese Buddhists are not lacking in generosity and in the matter of offering donations. They are generally accomplished with this quality of charitableness.

Kammic cause of low or high birth

(6a) Failure to worship and pay reverence to those who are deserving by thinking highly of oneself or through self conceit will probably cause one to go down to hell (*Apāya*). Even in the event of his rebirth in human existence, he

will be born into a low-caste family. The meaning of this statement has been elucidated briefly as follows:

> *"Nīcakulīnasaṃvattanikā esā māṇava paṭipadā yadidaṃ thaddho hoti atimānī abhivādetabbaṃ na abhivādeti, etc."*

Māṇava — O, Subha, the lad, *yadidaṃ-yo ayaṃ* a certain person, *thaddho* — is stubborn and proud to the extent of becoming disrespectful and disobedient to others, with his *māna* (self-conceit). *Atimānī* — is vain, glorious and conceited and looks down upon others, *hoti* — so, he is. *Abhivādetabbaṃ* — to a person deserving of worshipping or respect, *na abhivādeti* — he fails to pay due homage and respect (failing to give a place or make room for others and to make way for those who are deserving of respect or reverence, to show respect to a person who is deserving of respect, and to revere a person who is worthy of reverence).

Tassa — That person's (his), *esā paṭipadā* — habit of stubbornness and obstinacy with self-pride or conceit to the extent of refusing to pay respects and regards, *nīcakulīnasaṃvattanikā* — is likely to cause to be reborn in a mean and low-caste family.

Those who are worthy of worshipping and respect are parents, elders and those who are accomplished with

the attributes of morality (*sīla*) etc., such as priests. Old aged parents and grandparents are worthy of reverence. Even if no reverence is made, respect should at least be given. Bhikkhus and high priests who are endowed with morality deserve to be worshipped. Genuine Buddhas and Saṅghas with sanctity are worthy of deep reverence. If no proper respect or homage is given to these noble persons by one who has self-conceit (*māna*) he is liable to go down to hell. If rebirth takes place as a human being, he will have a humble birth in a low-caste family and will become ignoble. In this regard, a motto has been expressed in part as: "Rudeness causes low birth."

(6B) If reverence and respect is paid to those who are worthy of reverence and respect without self-conceit, one may probably reach the world of Devas (Sugati). If he were reborn as a human being, he will belong to a noble family. This has been preached in a concise way.

> *"Uccākulī na saṃvattanikā esā māṇava paṭipadā yadidaṃ atthaddho hoti anatimānī abhivādetabbaṃ abhivādeti, etc."*

Māṇava — O, Subha, the lad, *yadidaṃ-yo ayaṃ* — a certain person, *atthaddho* — is gentle and meek not being stubborn with self-conceit (*māna*), *anatimānī* — (and) without thinking highly of himself, or rather, without vanity, *hoti* — it

so happens. *Abhivādetabbaṃ abhivādeti* — pays homage or respect to one who is worthy of reverence, e.g. to stand up when coming close to him, with due respect, etc. *Tassa* — That person's, *esā paṭipadā* — good conduct or behaviour of paying reverence without self-pride or ego, *uccākulīnasaṃvattanikā* — is the cause of rebirth in a noble family. This has been composed as the last motto which goes to say; "Respect brings high birth." This may be uttered in combination with the first part of the motto stated earlier.

(6) "Rudeness causes low-birth,
Respect brings high birth."

The resultant effects of one's own *kamma*, six in all, each different from one another, are very obvious in respect of the miserable or happy conditions that prevail in one's life existence. It is sheer misery if one is short-lived, disease, ugly, lacking in attendants, poor and lowborn. There is happiness if one has long-life, good health, a fair complexion, many attendants, wealth and prosperity, and becomes noble. That is the reason why in developing *mettā*, *karuṇā* and *muditā* reciting as: "May all be happy", "May all be liberated from misery", and "May all be able to retain their wealth and prosperity without diminution", are more pertinent to these six kinds. Similarly, in developing *upekkhā*, *'Kammassaka'* — "One's

own property is his own *kamma* (actions), is also more relevant to these six categories. The way how it becomes relevant is that by developing and radiating *mettā*, *karuṇā* and *muditā* as "May all be happy, etc." the advantages of having a long life and of escaping from diseases that may be contracted by all living beings cannot be considered as adequate and complete as desired. Only when endowed with *kamma*, etc., that brings long life and good health, full accomplishment can be achieved as desired. As such, the said six kinds are more relevant to *upekkhā* which is required to be borne in mind as: "Only *kamma* is one's own property in possession (*kammassaka*). Hence, let us now first develop *mettā*, etc., and then develop *upekkhā* by reciting thus:

"May all beings be happy."

(Repeat three times)

"May all beings be liberated from misery, "

(Repeat three times)

"May all living beings be able to retain their wealth and prosperity which they have acquired, without diminution, and also, be happy as before."

(Repeat three times)

All living beings have only *kamma* (*kammassaka*) as their sole property. They are coming into being, moulded and influenced by their own actions (*kamma*) according to circumstances.

"Evil actions bring evil results.
Good actions produce good results."

"It's *kamma*, the Planner, that implements both evil and good, making one suffer pain or gain pleasure."

"All those persons who breathe and live, have only *kamma* as their own property in possession."

"All those persons who obviously exist, have only *kamma* as their own property in possession."

"All individuals have only *kamma* as their own property in possession."

"All those persons who possess bodily self, the material body (*khandha*) have only *kamma* as their own property in possession."

These five phrases which have just been recited and developed are the five kinds of *anodhisa-upekkhā* which view with indifference towards all beings who have no limitation and distinction. We shall now recite and develop the seven kinds of *odhisa-upekkhā*.

"All females have only *kamma* as their own property in possession."

"All males have only *kamma* as their own property in possession."

"All Ariyas have only *kamma* as their own property in possession."

"All Puthujjanas (common worldlings) have only *kamma* as their own property in possession."

"All Devas have only *kamma* as their own property in possession."

"All human beings have only *kamma* as their own property in possession."

"All Apāya beings have only *kamma* as their own property in possession."

The above indicates the manner of developing the seven (7) kinds of *odhisa-upekkhā*. If these seven kinds of *odhisa* are added to the five (5) *anodhisa* stated earlier, it will come to twelve (12). These are the 12 kinds of *disā anodhisa upekkhā* which has no limitation without distinguishing regionwise. If *upekkhā is* developed after limitation is done by distinguishing the regions — regionwise — there will be likewise 12 kinds for every region. As there are ten (10) regions, it will come to a total of 120. These are the 120 *disā odhisa-upekkhā*. We shall also recite and develop these 120 kinds in brief. Please follow the recitation:

"All beings in the Eastern region have only *kamma* as their own property in possession."

"All Apāya beings in the Eastern region have only *kamma* as their own property in possession."

"All beings in the Western region have only *kamma* as their own property in possession."

"All Apāya beings in the Western region, have only *kamma* as their own property in possession."

"All beings in the Northern region have only *kamma* as their own property in possession "

"All Apāya beings in the Northern region have only *kamma* as their own property in possession."

"All beings in the Southern region have only *kamma* as their own property in possession."

"All Apāya beings in the Southern region have only *kamma* as their own property in possession."

"All beings in the South-Eastern region have only *kamma* as their own property in possession."

"All Apāya beings in the South-Eastern region have only *kamma* as their own property in possession."

"All beings in the North-Western region have only *kamma* as their own property in possession.".

"All Apāya beings in the North-Western region have only *kamma* as their own property in possession."

"All beings in the North-Eastern region have only *kamma* as their own property in possession."

"All Apāya beings in the North-Eastern region have only *kamma* as their own property in possession."

"All beings in the South-Western region have only *kamma* as their own property in possession."

"All Apāya beings in the South-Western region have only *kamma* as their own property in possession."

"All beings in the lower region below (Nadir) have only *kamma* as their own property in possession."

"All Apāya beings in the lower region below (Nadir) have only *kamma* as their own property in possession."

"All beings in the higher region above (Zenith) have only *kamma* as their own property in possession."

"All Apāya beings in the higher region above (Zenith) have only *kamma* as their own property in possession."

What have just been recited are 120 *disā odhisa-upekkhā* as briefly put. If these are added to the 12 kinds of *disā anodhisa* recited in the foregoing, it will come to 132 kinds of *upekkhā*. The manner of developing *upekkhā* has now been described fully. However, what now remains is the last answer out of the seven answers to the questions raised by Subha, the lad. We shall continue to teach the remaining one.

Kammic cause of lack of knowledge & of higher intellectual power

(7A) *Idha māṇava ekacco itthī vā puriso vā samaṇaṃ vā brahmāṇaṃ vā upasaṅkamitvā na paripucchitā hoti "kiṃ bhante kusalaṃ, kiṃ akusalaṃ, kiṃ savajjam, kiṃ anavajjaṃ, kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ, kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya hoti, kiṃ vā pāṇa me karīyamānaṃ dīgharattaṃ hitāya sukhāya hotī" ti.*

Māṇava — O, Subha, the lad, *idha* — in this Universe, *ekacco itthīva puriso vā* — some persons, whether a female or a

male, *samaṇaṃ vā brahmānaṃ vā upasaṅkamitvā* — make an approach either to a Bhikkhu or a noble and virtuous person, *na paripucchitā hoti* — but does not know how to ask or put a question. How it should be asked is: *Bhante* — O, my Lord (Buddha), *kiṃ kusalaṃ kiṃ akusalaṃ* — what is *kusala* and what is *akusala*? *Kiṃ sāvajjaṃ kiṃ anavijjaṃ* — Which is faulty and which is not faulty or blameless? *Kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ* — Which is to be depended upon and which is not? *Kiṃ karīyamānaṃ* — What is the thing if done, *me* — render one, *dīgharattaṃ ahitāya dukkhāya hoti* — deprivation of wealth and causation of misery for a very long time? *Vā pāṇa* — apart from this, the question to be put is: *Kiṃ karīyamānaṃ* — What shall be done, *dīgharattaṃ hitāya sukhāya hoti* — to cause to bring benefits to gain prosperity and happiness for a very long time? *Iti* — Do not know how to put question in that manner, nay, remain without asking any question.

Some people do not know how to approach a knowledgeable person of experience, and seek or ask for information or advice in matter which they are unable to understand, or rather, of which they are ignorant. In accordance with a Burmese's proverb which runs as: "Ask what is not known and cleanse what is dirty", one should find out and ask what he does not know. However, some people are taking things easy, and are complacent without trying to inquire and make themselves understand and become knowledge.

Failure to investigate what is not known is negligence or remission of one's own duty. In matters relating to business affairs, one should inquire about things which he is not acquainted with. If he needs practical training, he should undergo training and study things properly. Only then, can he find success in his business career. Much in the same way, relating to religious affairs, one should ask and seek the knowledge which he is lacking. It is, therefore, essential for him to ask what is *kusala* and what is *akusala*, and so on. But a person who has no interest in the pursuit of knowledge remains carefree and nonchalant.

If one fails to seek knowledge and the required information, he is not knowledgeable, and is likely to do things which should not have been done. For having done wrong, such an uninformed person, lacking in the practice of Dhamma, is likely to land in hell (*Apāya*) after his death. If his rebirth takes place in the human world, for having failed to equip himself with the required knowledge and practical experience in *kusala dhamma*, he is likely to become a, person of immoral character. This fact has also been taught briefly as follows:

> *"Duppaññasaṃvattanikā esā māṇava paṭipadā yadidaṃ samanaṃ vā brahmāṇaṃ vā upasaṅkamitvā na paripucchitā hoti."*

(7B) If what is not understood is investigated, studied and observed, relevant knowledge will be acquired. When one is knowledgeable, what is not proper will not be done. As a prudent and well informed person, he will perform things which are only proper and appropriate. For being endowed with the right knowledge which will cause him to avoid doing evil, he will be reborn in the abode of Devas (*Sugati*). If he is reborn as a human through his practical training, he will be endowed with great intelligence. It has been taught in brief as follows:

> *"Mahāpaññasaṃvattanikā esā māṇava paṭipadā*
> *yadidaṃ samaṇaṃ vā brahmāṅaṃ*
> *vā upasaṅkamitvā paripucchitā hoti."*

Māṇava — O, Subha, the lad, *yadidaṃ-yo ayaṃ* a certain person, *samaṇaṃ vā brahmāṇaṃ vā upasaṅkamitvā* — after approaching a Bhikkhu or a noble personage, *paripucchitā hoti* — is capable of making inquiry and putting questions. *Esa paṭipadā* — This practice of investigating into things and making due enquiry, *mahāpaññasaṃvattanikā* — will cause to bring about great wisdom and high intellect. "Investigation brings high intelligence," is the motto now composed. This may be uttered by incorporating it with the previous motto, as follows:

(7) "Non-investigation causes blind ignorance;
Investigation brings high intelligence."

It means to say that if investigation or inquiry is made one becomes highly intelligent and wise. The manner of making an inquiry is by way of asking. "What is *kusala* and what is *akusala*?", etc. *Kusala* is a virtuous Dhamma. It is a faultless Dhamma which may be regarded as *"anavajja"*. If it is deserving of reliance, it should be resorted to. If such *kusala-dhamma* is performed, it would bring advantages and happiness both in the present existence and also throughout all future existences in the rounds of Saṃsāra. *Akusala is* an evil Dhamma — immoral actions rooted in greed, anger and delusion. It will bring evil effects, and is a Dhamma not worthy of reliance. If such immoral actions were performed, *akusala-dhamma will* have an effect of dragging him down to the Apāya — hell, etc. Furthermore, it is bad Dhamma which produces evil results — misery in the same lifetime, in the next life and in successive births throughout Saṃsāra. Hence, it — becomes essential to know the distinguishing features between *kusala* and *akusala*. Those listening to this teaching now generally have a good knowledge of most of this Dhamma. However, the difference between *kusala* and *akusala* Dhamma will have to be explained at least in an abbreviated form.

Akusala which is not deserving of reliance & which should be avoided

Akusala, in brief, means the TEN kinds of *duccaritas*. These are:

(1) *Pāṇātipāta* — Taking the life of another being, i.e. killing.

(2) *Adinnadānā* — Taking a thing or property which is not given by the owner, i.e. stealing or robbing.

(3) *Kāmesu-micchācāra* — Sexual immorality, i.e. unlawful indulgence in sensual pleasures (*kāmaguṇā*).

These are the three immoral physical actions or conduct — '*kāyakammaṃ*'.

(1) *Musāvāda* — Telling lies or falsehood the offence of lying.

(2) *Pisuṇāvācā* — Backbiting or slanderous talk.

(3) *Pharusavācā* — Using abusive language, or harsh language, or obscene words.

(4) *Samphappalāpa* — Frivolous talk.

The above are the four verbal acts of misconduct called '*vacīkamma*'.

(1) *Abhijjhā* — Covetousness, i.e. to plan or imagine wrongfully with avarice to get possession of others' property and wealth.

(2) *Byāpāda* — The offence of 'ill-will', i.e. plotting others' death or destruction with an intention of doing harm.

(3) *Micchādiṭṭhi* — False view, or rather, having a wrong conception of not believing that there is the Law of *Kamma* by which benefits will be accrued.

These three enumerated above, are caused by the mind — '*manokamma*'.

As mentioned in the foregoing, there are TEN *duccaritas* — evil or sinful immoral actions on which no reliance should be made. Moreover, these should also be avoided. More details relating to these ten *duccaritas* may be referred to in the Sallekha Sutta Dhamma, if desired. Putting it in a nutshell, all actions relating to thought, word or speech, and deeds (physical) which cause misery and sufferings to others are *akusala* that should be kept away as being unreliable.

"Kusala", in short, constitutes TEN *Succaritas* (right conduct). Avoidance of three *kāya-duccaritas* will cause to become three *kāya-succaritas*. In the same manner the avoidance of or abstinence from the four *vacīduccaritas*, and the three *manoduccaritas* shall be regarded as the four *vacī-succaritas* and the three *mano-succaritas* respectively. This can be found in Sallekha Sutta Dhamma.

To put it in another way, *"kusala"* means and refers to *dāna*, *sīla* and *bhāvanā*. The meaning of *dāna* is "giving", generosity. *Sīla* is avoidance of immoral acts, including verbal and physical misconduct or behaviour. In fact, it is to avoid committing the three *kāya-duccaritas* and the four *vacī-duccaritas*. *Bhāvanā* is of two kinds and refers to the practice of *Samatha-bhāvanā* to make the mind tranquil, and *Vipassanā bhāvanā* — the development of insight — for the true realisation of the Four Noble Truths.

Explanation has been given in the Visuddhimagga etc., about *samatha-bhāvanā* by distinguishing it into forty (40) different kinds of (*kammaṭṭhānas*). Among these forty, the four Brahmavihāra (viz.: *mettā*, *karuṇā*, *muditā* and *upekkhā*) are also included in addition to Ten kinds of *Kasina*, Ten *Asubha*, Ten *Anussati*, Four *Arūpa-kammaṭṭhāna*, One *Āhāre paṭikūlassaññā*, and One *Catudhātuvavathāna* — all totalling

36 kinds which are known as *Samatha-kammaṭṭhana*. One should therefore ask about any one, or two or three or four of the forty (40) kinds (modes) of *Samatha-kammaṭṭhāna* — the religious exercises in the practice of meditation, in order to make himself clearly understood. However, also by listening attentively to the teachings now being given or by perusing and reading the texts of Dhamma with keen interest, it would serve the purpose. This is the way to become wise and highly intelligent.

What is more important is to understand fully the *Vipassanā-kusala*. It is necessary for one to approach a person who is well versed and competent to give instructions on how to practise Vipassanā meditation for the achievement of *Vipassanā-kusala*. If one is paying attention to the teaching as at present, it would also be adequate for the purpose. This will cause to bring about wisdom and good knowledge. Texts of Dhamma which contain proper guidelines and instructions as to how Vipassanā should be contemplated in the right way will also go to serve the purpose of acquiring the essential knowledge of the Dhamma. If one could arduously practise Vipassanā under instructions from the spiritual teacher before and during the course of training, it would be the best. Although I have often taught about the method of contemplating Vipassanā, since the opportune moment has now arisen to repeat the teaching a brief account of it will be given.

The manner of practising meditation to gain Vipassanā-kusala

At the present time, people are being ridden with the evils of *akusala* such as greed, anger, etc., based upon the sensations obviously arising from the six sense-doors (*dvāras*) at every moment of seeing, hearing, contacting and knowing. These have so happened for not truly realising the characteristics of *anicca*, etc. — the natural phenomena that manifest at the moment of seeing, etc. Hence, indulging in the practice of contemplating Vipassanā is to prevent any opportunity for the probable occurrence of *lobha* (greed), and so on. If the true characteristics of *anicca*, *dukkha* and *anatta* are really known, the Dhamma that has been so realised will deter *lobha, dosa,* etc., from arising. This deterrent effect or the subduing of greed, anger, etc., is caused by the faculty of *Vipassanā-kusala* — merits derived from Vipassanā meditation. The realities of *rūpa-nāma* Dhamma are conspicuous only for a very brief moment, as and when they occur. This is why contemplation should be made while they are in the process of arising and becoming. Only when contemplation is carried on at the moment of their arising, the true nature of their characteristics can be known and realised. I have composed a motto in brief in this regard. This is: "Real awareness of the phenomena can take place only when contemplation is made at the moment of their arising." This may be recited.

To cite an example: A flash of lightning only occurs and is seen at the moment it flashes. Therefore, if desirous of seeing the gleam of lightning, it must be observed while it flashes. The brilliant light is not visible and noticeable after the flash has vanished. Nor could it be seen by mere imagination before the electricity is discharged to produce a flash called lightning. The genuine *paramatthā* of *rūpa* and *nāma* is obvious only when it is in the process of arising. When it has vanished after arising, it no longer exists. Before it arises, it was not yet in existence. As such if it is contemplated after dissolution, the reality or the truth cannot be known. Also before it arises the truth cannot be known by contemplation or imagination. Only when contemplated while it is occurring, it's true nature in its originality can be realised. Only after knowing its phenomenal nature, awareness comes as to how it begins to occur and how it dissolves instantaneously. This is composed in a motto which may be recited:

> "Only when it's true nature is known, the initial arising or the beginning (*udaya*) and final dissolution or the end (*vaya*) can be perceived."

"*Udaya*" means "arising" or "appearance". *Vaya* means "dissolution" or "disappearance". Therefore, it is usually stated as "arising and dissolution". When awareness

becomes sharp and active while contemplating the phenomenal nature of *rūpa* and *nāma* at every moment of their arising and dissolution, the real *paramatthā* of *rūpa* and *nāma* will be clearly perceived with insight-knowledge as to how they begin to occur and end in dissolution. This cannot be perceived and known by merely uttering as "arising and dissolving". Only when the truth is known, personal knowledge and realisation of these *rūpa* and *nāma* are achieved, in fact, they are impermanent, since they vanish immediately after arising. This phenomenal occurrence is described in the form of a motto in brief:

> "Awareness of the nature of anicca
> (*impermanence*) takes place only when "arising
> and dissolution" is perceived by the sense."

When *'anicca' is* seen and realised, *'dukkha'* and *'anatta'* are known. Contemplation of the phenomenal nature of *rūpa* and *nāma* with the characteristics of *anicca*, *dukkha* and *anatta* is the genuine Vipassanā meditation. It is therefore essential to contemplate and note continuously the arising phenomena of *rūpa* and *nāma* at every moment of "seeing", "hearing", "contacting" and "knowing", in order to bring about the development of genuine Vipassanā knowledge. Contemplating and noting as such is to be regarded as practising Vipassanā meditation.

Contemplating & noting & how consciousness arises at the moment of seeing

How to contemplate may be explained as follows:

It is to contemplate and note as "seeing", "seeing" when a sense-object is seen, quite similar to what has been taught as: *Gacchanto vā* — If walking, nay, while walking, *gacchāmīti* — as walking, *pajānāti* — it is known or to be aware of, etc. While walking, one is to become aware as "walking". When contemplating and noting in the aforesaid manner, awareness of the true nature of *rūpa* and *nāma* which are manifested at the moment of seeing will take place. According to the text of Dhamma, the manifestations of *rūpas* and *nāmas* at the moment of seeing may be stated as:

> *Cakkhuñca paṭicca rūpe ca uppajjati*
> *cakkhuviññānaṃ tiṇṇaṃ saṅghati phasso,*
> *phassa paccayā vedanā.*

Cakkhuñca — Upon the eye also, *paṭicca* — depending, *rūpe ca* — upon the visual object also, *paṭicca* — depending, *cakkhuviññānaṃ* — eye-consciousness, *uppajjati* — arises or is produced. *Tiṇṇaṃ saṅghati* — The three factors — the eye, and the knowing mind or consciousness, the visual

object having taken place together or in coalition, *phasso* — sensation of touch, *phassa* — has occurred. *Phassapaccayā* — Because of this contact, *vedanā* — feeling of sensation arises. Depending upon the clear eye and the visual object, the eye-consciousness arises. Of course, seeing takes place because of the presence of the eye-*rūpa* and the sense object of sight-*rūpa*. As such, at the brief moment of seeing, the eye-*rūpa* is obviously present as also the sense-object-*rūpa*, and the eye-consciousness. An ordinary person without the knowledge of Vipassanā imagines that the thing that is seen or perceived is "I". When good things are seen, joy and happiness take place. It is thought as being good. Similarly, the eye and the whole body are considered as being permanent and pleasurable as one's own "Self" and a living entity. The object of sight is also thought of as being permanent, good and a living entity, an *'atta'*. This is how pleasurable attachment takes place at the time of seeing a sense-object that has life. On the other hand, when a lifeless sense-object is seen, an ordinary person will think it as a material element or an object that is known by name or manifested (*paññatti*).

A Yogī who is continuously meditating (i.e. contemplating and noting), when his *samādhi* (concentration) has become strong, every time he sees or hears he will notice distinguishably that the eye-*rūpa* and the material visual object are quite different from his perception and the

consciousness of the mind that contemplates. Then the eye, eye-consciousness, the visual object and the awareness which have occurred are all vanishing instantaneously after seeing has taken place. They are, therefore, realised as being impermanent. Thus they are considered as "misery" which cannot be relied upon and also as "unpleasurable". They are also realised as merely a phenomenon which is not an *"atta"* or a "living entity". Those who are accomplished with keen intellect will, in the same manner, know that what is seen and what is considered to be a bad or a pleasurable sight are simply 'impermanent', suffering and Non-Self.

This knowledge is the real Vipassanā insight — knowledge which realises and sees the truth through the characteristics of *anicca*, etc., on and after contemplating and noting at every moment of seeing. Hence, the expression "VIPASSANĀ" has been expounded in the commentaries as *"aniccadivasena"* according to the intention conveyed by the usage of the words — *anicca*, etc., *vividhena ākārena* — and according to various forms or characteristics, *passatīti* — for being able to contemplate and realise things, *Vipassanā* — it is known as "Vipassanā". The manner of such a realisation in brief is expressed in the following words. Please follow the recitation.

> "At the moment of seeing, the eye and
> the visible object is *rūpa* (matter) which

does not know or rather which has no feeling of the sensation. Seeing and knowing are *nāma* (mind). Consciousness or awareness through contemplation is also *nāma*. For having vanished and ceased altogether immediately after seeing and knowing and becoming conscious through contemplation of what is happening, it is evident that these are the nature of 'impermanence', 'suffering' and 'Non-Self' (*anatta*).

Contemplating & noting & how consciousness arises at the moment of hearing

In the case of ordinary worldlings, at every moment of hearing, all what is heard, the ear-*rūpa*, the organ which hears, and the audible sound are thought of as being permanent, pleasurable and good, and as an "*atta*" or being. This is *avijjā* — ignorance which does not know the truth or what is right. Based fundamentally on this ignorance (*avijjā*), miseries and sufferings such as *saṅkhāra-viññāṇa*, etc., have occurred.

When a Yogi's power of concentration (*samādhi*) becomes strong while he is contemplating and noting as "hearing", "hearing", every time he hears he will know distinguishably that the ear organ and the sound are *rūpa* (matter); they are different from the consciousness of the sound and the knowing mind which are *nāma*. The ear, the audible sound, the consciousness of hearing, and the knowing mind vanished and then cease immediately after they are noted. He then knows that all are impermanent, suffering and Non-Self by nature. This is the genuine Vipassanā insight knowledge which has unfolded and the truth realised by the characteristics of *anicca*, etc.

Recitation may now be made as follow:

> "At the moment of hearing, the ear
> and the sound which do not know the
> sensation are *rūpa* (matter). What is heard
> and realised is *nāma*. Consciousness
> which arises through contemplation
> is also *nāma*. For having vanished and
> ceased all at once after awareness of the
> sound that is heard and after the arising
> of consciousness through contemplation,
> it becomes quite evident that these are
> merely the nature of "impermanence",
> "suffering", and "Non-self" (*anatta*).

Contemplating & noting & how consciousness arises at the moment of smelling

In the case of ordinary worldlings, every time an odour is smelt, the sense of smell — the nose organ (*rūpa*), and the odour are wrongly thought of as permanent, pleasurable and good and an *'atta'* (being). This is ignorance (*avijjā*) not knowing what they truly are. Based upon this ignorance, miseries and sufferings such as *saṅkhāra-viññāṇa*, etc., occur.

A Yogī who is contemplating and noting as "smelling", "smelling" every time an odour is smelt, when the power of his concentration becomes highly developed, will come to know distinguishably that the nose and the odour (*rūpas*) are different from the 'smell', and that the consciousness of smelling is also another. They are known as being different from one another. The nose, smelling, the odour, and awareness through contemplation are found to have vanished and ceased altogether after becoming aware of what has taken place. Hence, realisation comes that these are by nature 'impermanent', 'suffering' and 'Non-Self' (*anatta*). This is the genuine Vipassanā insight-knowledge that penetratingly knows the truth of the characteristics of *anicca*, etc.

How such awareness takes place may be recited as follows:

> "At the moment of smelling, the nose and the odour are *rūpa* (matter) which are not capable of knowing the sensation. Consciousness which knows the smell is *nāma*. Awareness that takes place through contemplation is also *nāma*. Since all cease to exist all of a sudden after knowing the smell, and after becoming aware of it through contemplation, it becomes evident that they are merely manifesting the nature of 'impermanence', 'suffering' and 'Non-self' (*anatta*).

Contemplating & noting & how consciousness arises at the moment of eating

What is meant by the expression: "At the moment eating" is "while knowing the taste". Looking at and seeing the food are relevant to the expression "moment of seeing", or rather, while it is being seen. Handling or holding the food, putting the food into the mouth and chewing the food are only concerned with "contact" or "touch" which

is taking place. While chewing and eating, the tongue that knows the flavour or feels the taste is 'awareness' of eating the food. Every time the taste is known while eating, ordinary worldlings are under the wrong impression that awareness of the taste, the tongue-*rūpa* and the taste itself are by nature permanent, pleasurable, good and an *atta*-being. This is ignorance (*avijjā*). Basically depending upon this ignorance, *saṅkhāra-viññāṇa*, etc., such miseries occur.

When a Yogi's power of concentration becomes strong while he is contemplating and noting the taste as "knowing", every time he feels or knows the taste, he will distinguishably know that the tongue and the taste (*rūpa*) are quite different from his consciousness of the taste and the knowing mind. The tongue, consciousness of the taste, the taste itself and awareness that occur vanish and cease to exist immediately after they are noted. Hence, realisation comes to him or her that these are by their innate nature — impermanent, suffering and Non-self (*anatta*). This realisation is evidently the genuine spiritual insight-knowledge (*vipassanā-ñāṇa*) which knows the truth of the characteristics of *anicca*.

> "At the moment of eating and knowing, the tongue and the taste are *rūpa* which are incapable of knowing the sensation. "Eating and knowing" are *nāma*. Consciousness or

awareness through contemplation is also *nāma*. After becoming conscious of eating and becoming aware of what is taking place through contemplation, all immediately vanish and cease to exist. For these reasons, they are in fact, by their own nature impermanent, suffering and Non-self (*anatta*)."

Contemplating & noting & how consciousness arises at the moment of contact

The expression: "At the moment of contact" (tactile) covers a very wide scope. What is seen can be prevented from being seen by closing the eyes. As regards "hearing", hearing can be prevented by going to a place where the sound cannot be heard. Consciousness that arises in smelling and eating may, of course, occur only at times. However, in regard to "contact" and the sense of touch (tactile), by bringing one's mind to be aware of the whole physical body, the feeling of contact is obvious when contact is made with any part of the body, or in other words, when the sensation of contact pervades the entire body in any space whatsoever. Without bringing the mind into the heart, or rather, without being

conscious, there are things which become automatically obvious of contact or touch. While sitting, the feeling of touch in the lower portion of the body is conspicuous. The contact of the body or any part thereof with clothes is also clearly perceived by the senses. One feels and knows clearly the contact that is taking place between the teeth and the tongue in the mouth. Flesh and blood, etc., are also found to be always in touch with each other. When walking or changing the posture, sense of touch in the bodily limbs involved in manoeuvring is obvious. Every time breathing is done, the movement of the air element, the propelling force of the movements and touch are obvious in the nose and in the belly or abdomen. Also obvious are the contacts which are caused by the conditions of heat and cold. In connection with all such contacts and touch, the ordinary worldlings think of themselves as their own "Self" They wrongly conceive that consciousness of contacts is taking place always. When good and nice contacts or touch are felt, they think of these as being delectable and good. These are erroneous concepts viewing *anicca*, *dukkha* and *anatta* as being *nicca*, *sukha* and *atta*. As such, these indicate 'ignorance' of the truth. Based upon this *avijjā — ignorance*, miserable conditions of *saṅkhāra-viññāṇa*, etc., occur.

A Yogī should contemplate and note such occurrences as "touching", "touching", or "contacting". In particular, when walking, it must be continually contemplated and noted

as: "walking", "walking", or "stepping with the right foot", or "stepping with the left foot, or "lifting", or "stepping forward", or "dropping" and so on. This is the way of contemplating with awareness or mindfulness in accordance with the guidelines given in the Mahasatipatthana Sutta as: *"Gacchanto vā* — when walking, nay, while walking, *gacchāmīti pajānāti* — one knows as walking, etc." In this regard, the manner in which consciousness or awareness arises by contemplating as "knows as walking" — the three words as stated, needs special attention. It should be known and understood as *rūpa*-matter or form. No instructions have been given to contemplate and to be aware of it as *"vāyo-dhātu"* conveying the sense of absolute truth or reality (*paramatthā*). Nevertheless, while even contemplating and noting as "walking", etc., expressed in three words as earlier stated, a Yogī will know and become aware of the pressure of stiffness and the pushing force which signify the nature of movement or of the changing posture. Also, when standing and so on, while contemplating and noting as "standing", "sitting", "lying down", "bending", "stretching", "shaking", "changing", etc., the true nature of *vāyo-dhātu*, the element of motion or air element will be truly known and realised.

Next, when contemplating and noting as "rising" and "falling", in line with the three expressive words of instruction, at every moment of the arising and failing

movements of the abdomen, the true characteristics of the *vāyo-dhātu* that propel and — cause stiffness and motion will be vividly known. There is one peculiar feature while contemplating the "rising and falling", that is, at the end of the process of the rising movement of the abdomen, "falling" begins to take place. In the same manner, when "falling" comes to an end, it begins to rise again. There is no interval or break in this process of rising and falling as in the case of "sitting" or "contacting". Contemplating and noting should be carried on as "falling" the moment "rising" has ended, and *vice versa*. As continuous contemplation and noting are made as such, mindfulness that occurs before and after the continuing process, and concentration (*samādhi*) which occurs before and after, being conjoined or closely knitted, and inasmuch as *samādhi* is gained, *Vipassanā-ñāṇa* — Insight-Knowledge will occur. This is the peculiar feature in contemplating the natural phenomena of "rising" and "falling" movements of the abdomen.

However, it is not that only "rising and falling" should be contemplated and noted. While contemplation and noting is being carried on as "rising" and "falling", imagination that occurs should also be noted as "imagining", "stiffness", "hotness", "pain", if manifested, should also be contemplated and noted as and when they occur. Any change in posture, if done, should not escape notice by contemplation. "Hearing" and "seeing" which

occur at the moment need also be contemplated and noted. In the absence of anything in particular which is to be contemplated and noted, it should be reverted to the contemplation and noting of "rising" and "falling".

The propelling force, stiffness and other physical movements that take place during contemplation and noting are the nature of *vāyo-dhātu*. Consciousness or awareness of the contact or touch that occurs is *kāya-viññāṇa*. Where the sense of contact resides is *kāyapasāda* — organs of sense or the internal properties of the body. At every time of contemplating and noting as "rising" and "falling", stiffness or distention, or contraction, or propelling, or motion, or sense of touch, or the objects of sense that are inherent in the body, are clearly perceived. When the knowledge of concentration (*samādhi*) becomes strong and stabilised, the form of rising, awareness through contemplation, form of falling, and consciousness that arises, are distinguishably known as being different from one another.

Hence, at the moment of the arising consciousness of contact, it is distinguishably known that what is in contact with the body is *rūpa* whereas the sensation of contact and knowing through contemplation are *nāma*. Similarly, at the moment of walking and taking a step, the bodily movement is *rūpa*, and mere awareness of contact and

the consciousness that arises by contemplation is *nāma*. These are also known distinguishably. While bending or stretching, the material body, the stiffness in the body and its movements are *rūpa*. Awareness and consciousness that occur are *nāma*. These are distinguishably known. In a brief moment of noting as "rising and falling", the body itself, stiffness and movements which take place are *rūpa*. Awareness and consciousness of what is taking place is *nāma*. That is also distinguishably known. When the knowledge of concentration (*samādhi-ñāṇa*) becomes highly developed, what is known and the knowing mind have ceased and vanished altogether immediately after the occurrence. Hence, these are truly known as the nature of "impermanence", "suffering" and "Non-self" (*anatta*). This is the real spiritual knowledge of insight (*Vipassanā-ñāṇa*) which realises the truth of the characteristics of *anicca*, etc. The following may be recited.

> "At the moment of awareness of the contact, what is contacted with the body and known is *rūpa* which, in fact, does not know the sensation. Consciousness of the contact is *nāma*. Awareness through contemplation *is nāma*. Because of the cessation and disappearance of the mental phenomena immediately following the arising consciousness of contact and

awareness through contemplation, these are clearly perceived as the characteristics of "impermanence", "suffering" and "Non-self" (*anatta*)."

"At the moment of walking, the movement of the body is *rūpa* which does not know the sensation. Contacting, knowing and awareness through contemplation is *nāma*. Since these cease to exist and vanish immediately after contacting, knowing and becoming aware of it through contemplation, these are merely the nature of "impermanence", "suffering" and "Non-self" (*anatta*).

"At the moment of "rising and falling", the bodily movement is *rūpa* which does not know the sensation. Contacting, knowing and awareness through contemplation is *nāma*. Since all these cease to exist and vanish immediately after contacting, knowing and becoming aware of it through contemplation, these are merely the nature of "impermanence", "suffering" and "Non-self" (*anatta*)."

Attachment to the thought or imagination that arises is intense when one thinks highly of himself as one's own self or a living entity. This imagination and the knowing mind are thought of as being always permanent and ever lasting throughout a lifetime. Imagination runs riot and action taken to devote to the work of planning and imagining according to one's wish is considered as being good and pleasurable. This is mere ignorance with an erroneous conception that all such things are *nicca* (permanent), *sukha* and *atta*. Also, based upon this false view (ignorance), miseries such as *saṅkhāra-viññāṇa*, etc., occur.

To be able to dispel this ignorance (*avijjā*), contemplation and noting should be made every time imagination occurs in the mind. While contemplating and noting as "rising", and "falling", etc., if imagination creeps in, it must be contemplated as "imagining" or "planning". This amounts to saying that the arising consciousness of imagination and awareness should be contemplated and noted. Every time such consciousness arises, it will be known and realised that the body-*rūpa* is one, imagining and knowing is another and that consciousness is different from the other two. These are distinguishably known as

such. The sensation of imagination and its awareness has the element of *rūpa* (matter) as well as the nature of *nāma* (the mind) with its concomitants — the mental formations. It has therefore *paññatti,* such as name and appearance. Hence, this sensation which is known, cannot be said with certainty as exactly *rūpa* (matter). Moreover, the body-*rūpa*, imagination that knows, and awareness or consciousness gained through contemplation have all vanished and ceased instantaneously after being noted. These are, therefore, known as having the nature of impermanence", "suffering" and "Non-self" (*anatta*). This is the genuine spiritual insight-knowledge called *Vipassanā-ñāṇa* which has the faculty of knowing the truth of the characteristics of *anicca,* etc.

> "At the moment of imagining and knowing, the base on which imagination and the knowing mind or consciousness rest is *rūpa*. The act of imagining and knowing, and awareness through contemplation is *nāma*. These are only made up of two kinds, viz.: *Rūpa* and *nāma*. These two ephemeral things immediately vanish and cease after imagining and knowing, and after awareness through contemplation. For this reason, these are merely the nature of "impermanence", "suffering" and "Non-Self" (*anatta*)."

It is *Vipassanā-ñāṇa* which contemplates and knows the obvious phenomenal conditions occurring at the moment of imagining and knowing, every time *mettā is* developed by reciting "May all beings be happy", while listening to the sermon. While contemplating as such, what is brought to the mind and the willingness to recite is *nāma*. Recitation made and the sound produced is *rūpa*. Awareness through contemplation is also *nāma*. These *rūpa* and *nāma* have vanished and ceased while reciting with the conscious mind and while awareness through contemplation is taking place. Having thus vanished and ceased, realisation occurs that these are the natural phenomena which are impermanent, suffering and Non-self (*anatta*). This knowledge or realisation is the genuine spiritual insight wisdom called *Vipassanā-ñāṇa* which truly knows the characteristics of *anicca*, *dukkha* and *anatta*.

Wishing to recite "May all beings be happy" is *nāma*. The recitation made and the sound produced is *rūpa*. Contemplating and noting these phenomenal occurrences are *nāma*. There are only two constituents — *rūpa* and *nāma*. These *rūpa* and *nāma* having ceased to exist and vanished all at once are realised as the nature of "impermanence", "suffering" and "Non-self" (*anatta*).

What we have now recited indicate the manner of developing *mettā* and of contemplating Vipassanā, and

how they are perceived and known. The manner of developing *karuṇā* and of contemplating Vipassanā and how perception and realisation take place may again be recited.

> "May all beings be liberated from misery."

The wish to let them escape from misery and the willingness to recite are *nāma*. The recitation and the sound produced are *rūpa*. Contemplating and noting them are *nāma*. These comprise only *rūpa* and *nāma*. These *rūpa* and *nāma* having vanished and ceased immediately are by nature impermanent, suffering and Non-self (*anatta*).

We shall now continue to recite how realisation takes place, how *muditā* is developed, and also how Vipassanā is contemplated.

> "May all beings be able to retain their wealth
> and prosperity with diminution."

> "May they be able to accomplish their wealth
> and prosperity, and be also happy as before."

The feeling of goodwill and rejoicing and the willingness to recite are *nāma*. The recitation and the sound produced are *rūpa*. Contemplating and noting them are also *nāma*. These *rūpa* and *nāma* are only those that exist. As these *rūpa*

and *nāma* have vanished and ceased all at once, they are to be understood as having the nature of "impermanence", "suffering" and "Non-self" (*anatta*).

Kusala which should be relied upon & performed (continuation)

What have now been stated are those *kusala-dhamma* which need be questioned. Included among these acts of *kusala* are *Samatha-bhāvanā-kusala* and *Vipassanā-kusala* called *mettā*, *karuṇā* and *muditā*; with an explanation as to how these are derived. Immense merits have been derived by you all for having listened to the teachings relating to the said *kusala-dhamma*. You have also personally understood these Dhamma and have gained the requisite knowledge in Dhamma. The knowledge will be enhanced and the fruits thereof will ripen in future. The advantages which will accrue to you have been explained by the Buddha in the following manner:

Māṇava — O, Subha, the lad, *esā paṭipadā* — questions put as to what is meant by *akusala*? What are said to be *kusala*, and the answers thereto having been heard, the practice of noting and retaining them in memory, *mahāpaññasaṃvattanikā* — will cause to bring wisdom and high intellectual power.

[N.B. In this space, to avoid repetition, the seven questions raised by Subha, the lad, are omitted, since these have been mentioned earlier.]

These seven (7) kinds, broadly speaking fourteen (14) kinds, are the bad and good results or effects due to immoral and moral actions which have been personally done by the living beings. These resultant effects, good or bad, are not the creation of anybody. These are the actions or *kamma* done in former existences. These are to be explained in terms of the present *kamma*.

Explanation given in the light of the present Kamma

(2) If one does not care for his own health without taking regular physical exercise and without taking wholesome food which will give him nourishment, he may be afflicted with health problems. Indulgence in sport activities and living on a balanced diet avoiding food which is not health-giving are conducive to good health. There is possibility of doing so only if he has no great *akusala-kamma*.

(4) [i] Doing charity or alms-giving, [ii] Gentleness in speech — speaking sweet words of affection,

[iii] Rendering assistance to others for their welfare, [iv] Treating and befriending others as his equal, or rather, on equal footing. These four kinds of noble conduct will bring about many attendants and helpers in the present lifetime. These are the teachings of the Lord Buddha, the Enlightened One. If these four *saṅkhāra-dhamma* are practised and fully accomplished, one is likely to have a large number of attendants and numerous friends. If it is done to the contrary, one will have few attendants and friends.

(5) Practice that will lead to become opulent has been explained in four kinds of accomplishments, namely the Four *Saṃpadā*(*s*). These are [i] *Uṭṭhānasaṃpadā* — accomplishment of manly vigour and perseverance i.e.to perform the work or duties relating to his business or occupation with proper knowledge and experience, and also with heart and soul, [ii] *Ārakkhasaṃpadā* — to protect his own property and wealth from destruction, [iii] *Kalyāna-mattatā* — to have good friends and close acquaintances, [iv] *Samajīvitā* — to live within one's own means, i.e. to be modest in the way of living without being extravagant. By living in conformity with these Four Principles of Conduct, one can become wealthy and opulent. If not fabulously rich, he can be moderately wealthy. Contravention of these four principles of conduct will surely make one poor.

(6) In regard to the, matter of lacking in knowledge and attainment of high intellect, mention has already been made earlier. (1) Cause of short and long life in the present lifetime has been included to some extent in the explanation given relating to the cause for poor health and good health in number (2). As regards number (3), in the matter of causing ugliness and handsomeness in the present life existence, there is nothing much to be said. In regard to (6), low or high birth in the present lifetime, there is hardly anything to be mentioned. However, according to times or circumstances, if endeavour is made with the strength of wealth, companions and friends, good intelligence and education, with a view to earning respect, modest achievement can be realised within the bounds of possibility.

As stated in the foregoing, all beings are conditioned by their own actions of the past and present according to circumstances; happiness, bad or good resultant effects will be brought by their own *kamma*, immoral or moral. Good *kamma* will produce good effect, and bad *kamma* will produce evil effect. That is the law of *kamma* to which all being are subjected. It is nobody's doing and cannot be repaired or avoided. Man himself is responsible for his own misery or happiness. No one can create the conditions of the life of a being, it is his own doing.

"*Sabbe sattā* — All beings, *kammassakā* — have their own individual *kamma*, good and bad actions as their own personal property. Such actions may be mental or verbal or physical, thoughts, words and deeds, done by themselves." This has been accordingly taught by the Buddha. A motto has been composed (recited earlier), and this may now be repeated:

> "Doer of evil will gather evil,
> Doer of good will reap good."

> "It's *kamma*, the Planner, that implements both evil
> and good, making one suffer pain and gain pleasure."

After having heard this *desanā*, Subha, the lad, took his refuge in the Three Jewels of Buddhism, and became a Buddhist. Relating to this *upekkhā-bhāvanā*, the fundamental point stressed is that misery, happiness, bad and good resultant effects cannot be repaired, created or brought about by anyone. These have happened according to one's own individual *kamma*. It is therefore required of a noble person to remain indifferent to the pains and pleasures which he may come across. No worry or spirit of goodwill need be borne or exercised in favour of any other person wishing him to be wealthy, healthy, and freed from misery and to be happy as before. If one is worried,

one will become tiresome for nothing. *Kammassaka* — Only *kamma* is one's own personal property in possession. Therefore, one should have a feeling of indifference to all beings who are either suffering from misery or enjoying happiness etc. according to one's own kammic circumstances. Let us now recite as follows in developing "*upekkhā*" with all mindfulness which will also include the manner of realisation through contemplation and noting.

> "All beings have only *kamma* as their own personal property in possession. Things are taking place according to varying circumstances. This indifferent attitude and willingness to recite are *nāma*. Recitation and the sound (voice) are *rūpa*. Contemplation and noting them are *nāma*. Only *rūpa* and *nāma* are there. These *rūpa* and *nāma* having vanished and ceased all at, once are merely the nature of "impermanence", "suffering" and "Non-self' (*anatta*).

Wealth and happiness are due to *kamma*. Suffering and misery are also due to *kamma*. Only *kamma* is one's own personal property. One has one's own *kamma* which produces its effect. By developing *upekkhā* with indifference towards others, it could bring mental relief and happiness when misfortune, misery or suffering take place. Bringing into one's own mind that everything which happens

is based upon *kamma* is not only faultless or blameless, but also gives relief from mental distress even in the present lifetime. For having avoided *akusala* and having developed *kusala-kamma* to the best of one's own ability to gain reliance in future existences, one could expect to gain happiness and prosperity in existences to come. If it is not practised in the said manner, anger may arise because of misery which will thereby cause *akusala* in finding fault with others when such miserable conditions occur. Hence, the best course of action, is to make the doctrine of *kamma* a part of our lives and to view things as happening according to one's own *kamma* (*kammassaka*) and therefore beyond one's control. This frame of mind will bring mental relief. It is pure and true, and the best.

Explanation relating to the development of *upekkhā* has been fully rendered. We shall conclude this portion of the Dhamma by reciting the mottoes relevant to the Teachings, which run as: "*Kammassaka* — Only *kamma* is one's own personal property in possession."

(1) Killing others causes short life,
Abstinence from killing brings long life.

(2) He who ill-treats is becomes diseased, whereas,
Compassion brings good health.

(3) Anger causes ugliness,
Patience brings beauty.

(4) Envy repels attendants and helpers,
Goodwill brings forth retinue in large numbers.

(5) Refraining from making charity cause extreme poverty,
Charity brings wealth and prosperity.

(6) Rudeness causes low birth,
Respect brings high birth.

(7) Non-investigation causes blind ignorance,
Investigation brings high intelligence.

(8) Doer of evil will gather evil,
Doer of good will reap good.

(9) It's Kamma, the Planner, that implements both evil and good, making, one suffer pain or gain happiness.

All beings have only Kamma as their own personal property.

Misery and happiness take place according to one's own *kamma*.

By developing '*upekkhā*' — equanimity, one who has achieved the Third *Jhāna* can attain, the Fourth *Jhāna* connected

with *upekkhā*. This has been already stated. Ordinary worldlings who have not achieved any *jhāna*', when personally faced with distress and misery or when other acquaintances of him are in misery, should reflect upon the *desanā* which says: *"Sabbe sattā kammassaka"* and imagine that all beings have only *kamma*, good and bad actions done by themselves as their own property in possession, and that *kamma* being the architect of their own fate, people are afflicted with diseases, misery, poverty and so forth. Then only will one be mentally relieved.

The teachings on all the four Brahmavihāra which has been done quite comprehensively ends here. I will finish the teachings by making some recitations relating to how these four kinds of Brahmavihāra Dhamma are to be developed:

(1) "May all beings be free from danger, mental distress, physical distress, and be able to shoulder their own burden of *khandha* with happiness."

(2) "May all beings be liberated from misery which they are presently suffering."

(3) "May all beings be able to retain their wealth and prosperity Which they have acquired, without diminution, and may continue to be prosperous and happy as before."

(4) "May all beings have only *kamma* (good and bad actions, volitionally done by them) as their own personal property."

Conclusion & Blessing

May all those persons of virtue who have assembled here and having respectfully listened to this Brahmavihāra Dhamma with attentiveness, be always free from all dangers, be able to contemplate and note with faith and devotion the true nature of *rūpa-nāma-dhamma* occurring in their own living *khandha*, and speedily attain Nibbāna through the much coveted knowledge of the path and fruition, *magga-phala-ñāṇa*.

Sadhu! Sadhu! Sadhu!

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VENERABLE MAHĀSĪ SAYĀDAW OF BURMA

A Biographical Sketch

The late Venerable Mahasi Sayadaw was born in the year 1904 at Seikkhun, a large, prosperous and charming village lying about seven miles to the west of the historic Shwebo town in Upper Burma. His parents, peasant proprietors by occupation, were U Kan Taw and Daw Oke. At the age of six he was sent to receive his early monastic eduction under U Adicca, presiding monk of Pyinmana Monastery at Seikkhun. Six years later, he was initiated into the monastic Order as a novice (samanera) under the same teacher and given the name of Shin Sobhana (which means Auspicious). The name befitted his courageous features and his dignified behaviour.

He was a bright pupil, making remarkably quick progress in his scriptural studies. When U Adicca left the Order, Shin Sobhana continued his studies under Sayadaw U Parama of Thugyi-kyaung Monastery, Ingyintaw-taik. At the age of nineteen he had to decide whether to continue in the Order and devote the rest of his life to the service of the Buddha Sasana or to return to lay life. Shin Sobhana knew where his heart lay and unhesitatingly chose the first course. He was ordained as a Bhikkhu on the 26th of November 1923, Sumedha Sayadaw Ashin Nimmala acting as his preceptor. Within four years Ven. Sobhana passed all three grades of the Pali scriptural examinations conducted by the Government.

Ven. Sobhana next went to the city of Mandalay, noted for its pre-eminence in Buddhist learning, to pursue advanced study of the scriptures under Sayadaws well-known for their learning. His stay at Khinmakan-west Monastery for this purpose was, however, cut short after little more than a year when he was called to Moulmein. The head of the Taik-kyaung monastery in Taungwainggale (who came from the same village as Ven. Sobhana) wanted him to assist with the teaching of his pupils. While teaching at Taungwainggale, Ven. Sobhana went on with his own studies of the scriptures, being especially interested in the Mahasatipatthana Sutta. His deepening interest in the satipatthana method of vipassana meditation took him next to neighbouring Thaton where the well-known Mingun Jetavan Sayadaw was teaching it. Under the Mingun Jetavan Sayadaw's

instruction, Ven. Sobhana took up intensive practice of vipassana meditation. Within four months he had such good results that he could teach it properly to his first three disciples at Seikkhun while he was on a visit there in 1938. After his return from Thaton to Taungwainggale (owing to the grave illness and subsequent death of the aged Taik-kyaung Sayadaw) to resume his teaching work and to take charge of the monastery, Ven. Sobhana sat for and passed with distinction the Government-held Dhammacariya (Teacher of the Dhamma) examination in June 1941.

On the eve of the Japanese invasion of Burma, Ven. Sobhana had to leave Taungwainggale and return to his native Seikkhun. This was a welcome opportunity for him to devote himself wholeheartedly to his own practice of satipatthana vipassana meditation and to teaching it to a growing number of disciples. The Mahasi Monastery at Seikkhun (whence he became known as Mahasi Sayadaw) fortunately remained free from the horror and disruption of war. During this period the Sayadaw's disciples prevailed upon him to write the 'Manual of Vipassana Meditation', an authoritative and comprehensive work expounding both the doctrinal and practical aspects of satipatthana meditation.

It was not long before the Mahasi Sayadaw's reputation as a skilled meditation teacher had spread throughout the Shwebo-Sagaing region and came to the attention of a devout and wealthy Buddhist, Sir U Thwin. U Thwin wanted to promote the Buddha Sasana by setting up a meditation centre directed by a teacher

of proven virtue and ability. After listening to a discourse on vipassana given by the Sayadaw and observing his serene and noble demeanour, Sir U Thwin had no difficulty in deciding that the Mahasi Sayadaw was the meditation teacher he had been looking for.

On the 13th of November 1947, the Buddhasasana Nuggaha Association was founded at Rangoon with Sir U Thwin as its first President, and with scriptural learning and the practice of the Dhamma as its object. Sir U Thwin donated to the Association a plot of land in Hermitage Road, Rangoon, measuring over five acres, for the erection of the proposed meditation centre. In 1978, the Centre occupied an area of 19.6 acres, on which a vast complex of buildings and other structures had been built. Sir U Thwin told the Association that he had found a reliable meditation teacher and proposed that the then Prime Minister of Burma invite Mahasi Sayadaw to the Centre.

After the Second World War, the Sayadaw alternated his residence between his native Seikkhun and Taungwainggale in Moulmein. Meanwhile, Burma had regained independence on 4th January 1948. In May 1949, during one of his sojourns at Seikkhun, the Sayadaw completed a new nissaya translation of the Mahasatipatthana Sutta. This work excels the average nissaya translation of this Sutta, which is very important for those who wish to practise vipassana meditation but need guidance.

In November of that year, on the personal invitation of the then Prime Minister, U Nu, Mahasi Sayadaw came down from Shwebo and Sagaing to the Sasana Yeiktha (Meditation Centre) at Rangoon, accompanied by two senior Sayadaws. Thus began Mahasi Sayadaw's guardianship of the Sasana Yeiktha at Rangoon. On 4th December 1949 Mahasi Sayadaw personally instructed the very first batch of twenty-five meditators in the practice of vipassana. As the meditators grew in numbers, it became too demanding for the Sayadaw to give the entire initiation talk to all the meditators. From July 1951 the tape-recorded talk was played for each new batch of meditators with a brief introduction by the Sayadaw. Within a few years of the establishment of the Sasana Yeiktha at Rangoon, similar meditation centres were inaugurated in many parts of the country with Mahasi-trained members of the Sangha as meditation teachers. These centres were not confined to Burma alone, but extended to neighbouring Theravada countries like Thailand and Sri Lanka. There were also a few centres in Cambodia and India. According to a 1972 census, the total number of meditators trained at all these centres (both in Burma and abroad) had exceeded seven hundred thousand. In recognition of his distinguished scholarship and spiritual attainments, Mahasi Sayadaw was honoured in 1952 by the then Prime Minister of the Union of Burma with the prestigious title of Aggamahapandita (the Exalted Wise One).

Soon after attaining Independence, the Government of Burma began plans to hold a Sixth Buddhist Council (Sangayana) in

Burma, with four other Theravada Buddhist countries (Sri Lanka, Thailand, Cambodia and Laos) participating. For this purpose the Government dispatched a mission to Thailand and Cambodia, composed of Nyaungyan Sayadaw, Mahasi Sayadaw and two laymen. The mission discussed the plan with the Primates of the Buddhist Saṅgha of those two countries.

At the historic Sixth Buddhist Council, which was inaugurated with every pomp and ceremony on 17th May 1954, Mahasi Sayadaw played an eminent role, undertaking the exacting and onerous tasks of Osana (Final Editor) and Pucchaka (Questioner). A unique feature of this Council was the editing of the commentaries (Atthakatha) and sub-commentaries (tikas), as well as the canonical texts. In the editing of this commentarial literature, Mahasi Sayadaw was responsible for making a critical analysis, sound interpretation and skilful reconciliation of several crucial and divergent passages.

A significant result of the Sixth Buddhist Council was the revival of interest in Theravada Buddhism among Mahayana Buddhists. In 1955, while the Council was in progress, twelve Japanese monks and a Japanese laywoman arrived in Burma to study Theravada Buddhism. The monks were initiated into the Theravada Buddhist Sangha as novices while the laywoman was made a Buddhist nun. Then, in July 1957, at the instance of the Buddhist Association of Moji, the Buddha Sasana Council of Burma sent a Theravada Buddhist mission to Japan. Mahasi

Sayadaw was one of the leading representatives of the Burmese Sangha in that mission.

Also in 1957, Mahasi Sayadaw undertook the task of writing an introduction in Pali to the Visuddhimagga Atthakatha, to refute certain mis-statements about its famous author, Ven. Buddhaghosa. The Sayadaw completed this difficult task in 1960, his work bearing every mark of distinctive learning and depth of understanding. By then the Sayadaw had also completed two volumes (out of four) of his Burmese translation of this famous commentary and classic work on Buddhist meditation.

At the request of the Government of Sri Lanka, a special mission headed by Sayadaw U Sujata, an eminent deputy of Mahasi Sayadaw, went there in July 1955 to promote satipatthana meditation. The mission stayed in Sri Lanka for over a year doing admirable work, setting up twelve permanent and seventeen temporary meditation centres. Following the completion of a meditation centre on a site granted by the Sri Lankan Government, a larger mission led by Mahasi Sayadaw left Burma for Sri Lanka on 6th January 1959, via India. The mission was in India for about three weeks, during which its members visited several holy places associated with the life and work of the Lord Buddha. They also gave religious talks on suitable occasions and had interviews with Prime Minister Shri Jawaharlal Nehru, President of India Dr. Rajendra Prasad and vice-president Dr. S. Radhakrishnan. A notable feature of the visit was the warm welcome received from

members of the depressed classes, who had embraced Buddhism under the guidance of their late leader Dr. Ambedkar.

The mission flew from Madras to Sri Lanka on 29th January 1959 and arrived at Colombo on the same day. On Sunday 1st February, at the opening ceremony of the meditation centre named 'Bhavana Majjhathana', Mahasi Sayadaw delivered an address in Pali after Prime Minister Bandaranayake and some others had spoken. The members of the mission next went on an extended tour of the island, visiting several meditation centres where Mahasi Sayadaw gave discourses on vipassana meditation. They also worshipped at famous sites of Buddhist pilgrimage like Polonnaruwa, Anuradhapura and Kandy. This historic visit of the Burmese mission under the inspiring leadership of Mahasi Sayadaw was symbolic of the ancient and close ties of friendship between these two Theravada Buddhist countries. Its benefit to the Buddhist movement in Sri Lanka was a revival of interest in meditation, which seemed to have declined.

In February 1954, a visitor to the Sasana Yeiktha might have noticed a young Chinese man practising vipassana meditation. The meditator in question was a Buddhist teacher from Indonesia by the name of Bung An who had become interested in vipassana meditation. Under the guidance of Mahasi Sayadaw and Sayadaw U Manuttara, Mr Bung An made such excellent progress that in little more than a month Mahasi Sayadaw gave him a detailed talk on the progress of insight. Later he was ordained a bhikkhu and

named Ven. Jinarakkhita, with Mahasi Sayadaw as his preceptor. After he returned as a Buddhist monk to Indonesia, the Buddha Sasana Council received a request to send a Burmese Buddhist monk to promote missionary work in Indonesia. It was decided that Mahasi Sayadaw, as the preceptor and mentor of Ashin Jinarakkhita, should go. With thirteen other Theravada monks, Mahasi Sayadaw undertook such primary missionary activities as consecrating simas (ordination boundaries), ordaining bhikkhus, initiating novices and giving discourses, particularly talks on vipassana meditation.

Considering these fruitful activities in promoting Buddhism in Indonesia and Sri Lanka, we might describe Mahasi Sayadaw's missions to these countries as 'Dhamma-vijaya' (victory of the Dhamma) journeys.

As early as 1952, at the request of the Thai Minister for Sangha Affairs, Mahasi Sayadaw had sent Sayadaws U Asabha and U Indavamsa to Thailand for the promotion of satipatthana vipassana. Thanks to their efforts, Mahasi Sayadaw's method gained wide acceptance in Thailand. By 1960, many meditation centres had been established and the number of Mahasi meditators exceeded a hundred thousand.

It was characteristic of the Venerable Sayadaw's disinterested and single-minded devotion to the cause of the Buddha Sasana that, regardless of his advancing age and feeble health, he undertook

three more missions to the West (Britain, Europe and America) and to India and Nepal in the three years (1979, 1980 and 1981) preceding his death.

Abhidhajamaharatthaguru Masoeyein Sayadaw, who presided over the Sanghanayaka Executive Board at the Sixth Buddhist Council, urged Mahasi Sayadaw to teach two commentaries to the Sangha at Sasana Yeiktha. Ven. Buddhaghosa's Visuddhimagga Atthakatha and Ven. Dhammapala's Visuddhimagga Mahatika deal primarily with Buddhist meditation theory and practice, though they also offer useful explanations of important doctrinal points, so they are vital for prospective meditation teachers. Mahasi Sayadaw began teaching these two works on 2nd February 1961, for one and a half or two hours daily. Based on the lecture notes taken by his pupils, the Sayadaw started writing a nissaya translation of the Visuddhimagga Mahatika, completing it on 4th February 1966. This nissaya was an exceptional achievement. The section on the different views held by other religions (samayantara) was most exacting since the Sayadaw had to familiarise himself with ancient Hindu philosophy and terminology by studying all available references, including works in Sanskrit and English.

Up till now Mahasi Sayadaw has to his credit 67 volumes of Burmese Buddhist literature. Space does not permit us to list them all here, but a complete up-to-date list of them is appended to the Sayadaw's latest publication, namely, 'A Discourse on Sakkapanha Sutta' (published in October 1978).

At one time, Mahasi Sayadaw was severely criticised in certain quarters for his advocacy of the allegedly unorthodox method of noting the rising and falling of the abdomen in vipassana meditation. It was mistakenly assumed that this method was an innovation of the Sayadaw's, whereas the truth is that it had been approved several years before Mahasi Sayadaw adopted it, by no less an authority than the mula (original) Mingun Jetavan Sayadaw, and that it is in no way contrary to the Buddha's teaching on the subject. The reason for Mahasi Sayadaw's preference for this method is that the average meditator finds it easier to note this manifestation of the element of motion (*vayo-dhatu*). It is not, however, imposed on all who come to practise at any of the Mahasi meditation centres. One may, if one likes, practise anapanasati. Mahasi Sayadaw himself refrained from joining issue with his critics on this point, but two learned Sayadaws brought out a book each in defence of the Sayadaw's method, thus enabling those who are interested in the controversy to judge for themselves.

This controversy arose in Sri Lanka where some members of the Sangha, inexperienced and unknowledgeable in practical meditation, publicly assailed Mahasi Sayadaw's method in newspapers and journals. Since this criticism was voiced in the English language with world-wide coverage, silence could no longer be maintained and so Sayadaw U Manuttara of Kaba-aye (World Peace Pagoda campus) forcefully responded to the

criticisms in the pages of the Sri Lankan Buddhist periodical 'World Buddhism'.

Mahasi Sayadaw's international reputation has attracted numerous visitors and meditators from abroad, some seeking enlightenment for their religious problems and others intent on practising meditation under the Sayadaw's personal guidance. Among the first meditators from abroad was former British Rear-Admiral E.H. Shattock who came on leave from Singapore and practised meditation at the Sasana Yeiktha in 1952. On his return to England he published a book entitled 'An Experiment in Mindfulness' in which he related his experiences in generally appreciative terms. Another foreigner was Mr. Robert Duvo, a French-born American from California. He came and practised meditation at the Centre first as a lay meditator and later as a bhikkhu. He subsequently published a book in France about his experiences and the satipatthana vipassana method. Particular mention should be made of Anagarika Shri Munindra of Buddha Gaya in India, who became a close disciple of Mahasi Sayadaw, spending several years with the Sayadaw learning the Buddhist scriptures and practising vipassana. Afterwards he directed an international meditation centre at Buddha Gaya where many people from the West came to practise meditation. Among these meditators was a young American, Joseph Goldstein, who has written a perceptive book on insight meditation titled 'The Experience of Insight: A Natural Unfolding'.

Some of the Sayadaw's works have been published abroad, such as 'The Satipatthana Vipassana Meditation' and 'Practical Insight Meditation' by the Unity Press, San Francisco, California, USA, and 'The Progress of Insight' by the Buddhist Publication Society, Kandy, Sri Lanka. Selfless and able assistance was rendered by U Pe Thin (now deceased) and Myanaung U Tin in the Sayadaw's dealings with his visitors and meditators from abroad and in the translation into English of some of Sayadaw's discourses on vipassana meditation. Both of them were accomplished meditators.

The Venerable Mahasi Sayadaw is profoundly revered by countless grateful disciples in Burma and abroad. Although it was the earnest wish of his devoted disciples that the Venerable Mahasi Sayadaw might live for several more years and continue showering the blessings of the Buddhadhamma on all those in search freedom and deliverance, the inexorable law of impermanence terminated, with tragic suddenness, his selfless and dedicated life on the 14th of August 1982. Like a true son of the Buddha, he lived valiantly, spreading the word of the Master throughout the world and helped many thousands and tens of thousands onto the Path of Enlightenment and Deliverance.

U Nyi Nyi (Mahasi Disciple and Meditator)

Member of the Executive Committee Yangon, Myanmar
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